

THE
MISSIONARY HERALD.

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A PARAGRAPH in the March number of the *Missionary Herald* suggested that our friends who desired to aid the sufferers from famine in India might well designate their offerings for the relief of native agency in our **Relief for India.** Marathi Mission, whose means of support have been to a great extent cut off, while the cost of food is greatly enhanced. In response to this suggestion we have received, up to this time of writing, forty-four responses, coming from all parts of the United States, enclosing gifts amounting in all to \$907.19. Profoundly grateful as we are for these gifts, we could wish that they were tenfold greater so as to a little more than cover the amount of the reductions made in the Board's appropriations to the Marathi Mission for the current year, — reductions made before the famine began and because of the low state of the treasury, which is lower now than it was then.

A RECENT communication from Japan gives a full account of the remarkable interest awakened, especially in all educational institutions, by the visit of Mr. **Mr. Mott in Japan.** John R. Mott as the representative of the World's Student Christian Federation. Forty-two schools and colleges were visited, and deep impressions seem to have been made on the minds of many students. They attended the services in great numbers at Nagasaki, Yamaguchi, Kumamoto, Kyōto, Kōbe, Osaka, and numerous other points. On account of the large number of non-Christian students present, the services took on a more evangelistic character than in other lands. At Kumamoto the students of the Government College packed the halls so full that the doors had to be locked thirty minutes before the advertised time. Eleven hundred young men were present at Kyōto, and at Tōkyō 1,200 students of the Imperial University listened to the addresses. This is said to have been the largest audience ever assembled at a moral or religious meeting in the University district. After Mr. Mott's addresses, usually lasting an hour and a half, there invariably followed three or four after meetings, at which the way of salvation through Christ was presented as plainly as possible. Seventeen new college Young Men's Christian Associations were formed, bringing the total number in Japan up to twenty-eight. One half of these are in government or non-Christian schools. This certainly is a remarkable report and gives great promise concerning the future of Christian work in these higher institutions of the Sunrise Kingdom.

CONCERNING "Missionary Heroes," one of the topics for May in the list issued by the Coöperative Committee, there is abundant material in the biographies of scores of men and women who have gone to foreign lands for Christ's sake. On the alternative topic suggested, "Foreign Missionaries; Qualifications Needed; Their Support and Mode of Living; Their Trials and Joys; Their Children," we give in this number three brief papers from missionaries who happen to be in this country which will help our readers to enter sympathetically into the life and experiences of our fellow-laborers in foreign lands. As to the qualifications needed in a foreign missionary, it must be said that the work demands the very best of the sons and daughters of the Christian Church. The idea is entertained by some that if a young man or woman is inclined to this service, the wish is caught up by the missionary society and the coveted missionary is sent to the field at once and without question. The fact is that there are few appointments made to any service where so much care, sympathy, and conscience are used as in that of a missionary. God willing, it must be a life work. The candidate must be "controlled by a single-hearted, self-sacrificing devotion to Christ and his cause." The missionary spirit must be undoubted, and the Christian reputation above reproach. There must be a yearning of soul over this world's needs. The real life of the missionary must be piety. Moreover, there must be the best education which the schools can afford. Minds as well as hearts must have the best culture. This was never so true as to-day. Our missions are older, our institutions more advanced, and the native agencies better trained, and hence there must be an abler leadership. "Mental powers and attributes of the highest order find ample scope on the mission field." Added to these qualifications, there must be vigorous health. A person must not only be well, but there must be a reserve of strength for the new experiences of travel, climate, and food, to say nothing of the pressure of the work. Common sense is a good mother on the mission field. Ability to work well with others is of prime moment. Tact, versatility, good judgment, and power of adaptation to circumstances are requisites of success. That anybody can be a missionary is not true now, if it ever was. The churches should give of their best for this soul-winning work.

WE call especial attention to the "Earnest Word to the Churches," prepared by representatives of the six national Congregational benevolent societies, printed on another page. Every member of our churches should read this clear and profoundly impressive statement. It touches fundamental points, calling for increased knowledge of our broad missionary work, for better methods in giving, for a clearer apprehension of Christian stewardship, and for more givers and ampler gifts. May grace be granted to the disciples of Christ all over our land to hear and heed this message!

A LETTER from Dr. Rife, dated Kusaie, Micronesia, December 8, pleads earnestly for more Bibles. Last year they had about 1,000 copies, but the supply was quite inadequate. "We very much need more Bibles than we had this year. Do not make it necessary for me to refuse the people the Word of God, unless there is absolutely no other way."

THREE conditions confront the Board to-day. The first is *Disappointment*. No new work has been attempted for four years. Opportunities press us on every hand. The missions are crippled for lack of reinforcements and because of the greatly diminished appropriations. To see the receipts decrease month by month this year is cause for keen sorrow. The second condition is *Solicitude*. It is the most intense for Turkey, to whose missions the Board has sent an authorized message pledging support. Famine and pestilence have laid hands upon one mission in India, creating unprecedented want. A message of sympathy and help has been sent to Japan. The Board is helpless to do beyond what the receipts warrant. The third condition is *Inspiration*. There are remarkable revivals in Turkey, Zululand, East Central Africa, Foochow, and North China. People were never so ready as now to hear the gospel in India and Japan. Hope and fear are blended. Wisdom and courage are demanded. Cannot the next five months be noted for many increased offerings from churches and individuals so as to overcome the diminished receipts? We invite, as we shall welcome, a new era in consecrated Christian giving.

	March, 1896.	March, 1897.
Regular donations	\$32,499.91	\$28,234.04
Donations for special objects	4,456.73	2,369.92
Legacies	19,482.77	12,162.75
Total	\$56,439.41	\$42,766.71
	7 mos. last year.	7 mos. this year.
Regular donations	\$233,120.02	\$206,736.10
Donations for special objects	86,414.30	39,337.46
Legacies	75,005.72	40,510.90
Total	\$334,540.04	\$286,583.76

Decrease in regular donations for seven months, \$26,383.92; increase in special donations, \$12,923.16; decrease in legacies, \$34,495.52; total decrease in seven months, \$47,956.28.

THE following testimony, given by Mr. John R. Mott, of the World's Student Christian Federation, concerning the value of the educational missionary work in China is the result of his recent observations within that empire and is most significant. Mr. Mott states that, with the exception of about half a dozen government institutions, the schools of high grade are under mission control, and that the missionaries are literally instructors of the new China, and he adds: "Modern science is to-day one of the strongest weapons in the hands of the church of China, and Confucianism cannot withstand it. This weapon should not pass from her hands. It was our privilege to visit nearly all the mission colleges of China and to study them with care. We know of no money expended on the mission field which is yielding larger returns, when we view the mission problem in its entirety. These institutions taken as a whole are measuring up to the central purpose of educational missions as well as, if not better than, those of any other country. They are being conducted by a body of men remarkably strong, both intellectually and spiritually. Not one of these institutions can be spared. All of them should be greatly strengthened. If money is wisely poured into this work during the next few years, it will do much to hasten the evangelization of the country and to give a truly Christian civilization to the China of the coming century."

SINGULAR reports reach us as to the reception given to Swami Vivekananda by his co-religionists in India. He has made most preposterous claims as to the success of his mission in America, declaring that thousands of Americans had been converted to Hinduism and that the Vedanta had become as familiar in the United States as in India. So persistent have been his assertions and so widely have they been believed that the Hindus, it is said, regard him as the great defender of their faith, and they prostrate themselves at his feet and draw his carriage through the streets. Dr. Jones, of Madura, reports that "everywhere the crowds surround him and exalt him to deification. Never before has a Hindu received such a phenomenal welcome, and all his words are treasured and quoted as those of an incarnation." Of course the Swami knows that his statements are absurdly false, and probably for that reason he would not stay in Madras to meet Dr. Barrows at the time of his lectures in that city. Colonel Olcott, the head of the theosophists, said to Dr. Barrows just prior to one of his lectures at Madras, "There is not a man in the audience who believes less in what you are going to say, or more in you, than I." The pronounced Christian character of the lectures of Dr. Barrows has somewhat cooled the ardor of the reception given him in certain quarters, especially on the part of those men who had fancied, because of his connection with the Parliament of Religions, that he would treat the Christian faith as practically on a par with other religions. But apart from this, the reception given to Dr. Barrows' lectures has been very cordial, and our missionaries speak of the results which are likely to follow in the most hopeful terms.

Two veteran missionaries, who had labored side by side at Constantinople, Turkey, for more than twoscore years, have recently, and within a few hours of each other, been released from earthly toils and infirmities. Mrs. **Recent Deaths.** Isabella H. Bliss, widow of Rev. Dr. E. E. Bliss, died at Amherst, Mass., March 30, at the home of her daughter, Mrs. Langdon S. Ward; and Rev. I. Fayette Pettibone, D.D., died at Rockton, Ill., on March 31. Both had been compelled to return to the United States on account of physical infirmity. Long and faithfully have they served the Master, and their higher service has but just begun. Our pages are so crowded this month that we reserve until our next issue any further reference to these honored missionaries, when we shall give fitting memorials, prepared by Drs. Hamlin and Farnsworth.

THE Presbyterian Board of Foreign Missions is in serious straits because of the falling off of receipts, and it has sent out a special appeal for immediate financial assistance. The executive board has felt constrained to **Contraction.** decide that no appointment of new missionaries shall be made for the present, except in a limited number of imperative cases, and those only when special funds shall have been raised for their support. This action is spoken of as the most severe that the Board has ever taken, but it is taken from the necessities of the case and in full view of the fact that there seems to be an imperative call for enlargement rather than contraction in its work. Never has there been a more hopeful outlook on the field, and the responsibility for failure to enter these wide-open doors properly belongs with the churches which do not provide the means.

Is it useless for our brethren to write us of the openings for missionary work which they are powerless to enter? Or is it unavailing for us to present the story of such openings when the treasury is so low that unless it is replenished no new work can be undertaken, and even the established work is crippled? We do not think so. Christians in this land should know what opportunities for advance there are. They should understand that God has so blessed the work that they have already done that he is beckoning them to yet larger labors and more blessed results. With this thought in mind we give an extract from a letter from Dr. George F. Herrick, of the Western Turkey Mission, about a prominent outpost which should be now taken in the name of the Lord: "Kastamouni is a city of 6,000 houses, a Moslem centre of a vilayet, and the only point of advantage we have in that whole region. The people are unusually liberal and open to wise effort. Last year a young Armenian, an old pupil of Anatolia College, offered £30 a year for three years, provided we would locate a preacher there, and we were asked for £25 a year aid. Now, since the massacres, this young man has removed to Bulgaria, but the little Protestant community write us that if we can give them £25 a year for two years only, they will employ a preacher now there (formerly at the Dardanelles) who will also teach a school. There is a little group of Protestant children who will furnish the nucleus of a school, for which they can get government permission if they can get aid enough for a start. After two years, they are confident, they can go alone without foreign aid. Must this opportunity be lost?"

THE London Missionary Conference of 1888 was a remarkable assembly, more nearly ecumenical than any that has ever yet been held. The papers given at that

The Reports of the London Conference. conference, with the reports of discussions, were issued in two large octavo volumes, making together 1184 pages. The topics presented were the most important connected with all branches of missionary work, and this was done by men who were authorities in the several departments. These volumes, originally published at \$2.00, are now offered by the Congregational Sunday-School and Publishing Society at seventy-five cents *net* for the two. They would form an invaluable part of any minister's or any missionary library.

IN view of the extraordinary development of the work within the past year the Foochow Mission deems an addition to its missionary force imperative, and it makes a formal call upon the Prudential Committee for three ordained men with their wives, and six unmarried women, making twelve in all. No one who is watching the openings in that section of the great empire of China, and has learned of the thousands of inquirers who are eager to put themselves under Christian instruction, can for a moment think this call unreasonable. The men and women are ready to go. Will the churches send them?

A TELEGRAM from San Francisco, April 9, brings tidings of the arrival of the *Morning Star* at Honolulu on March 29. The letters which will follow the telegram will not reach us in season to give any portion of the news from Micronesia in this issue.

A MISSIONARY of the Board connected with one of our educational institutions in India, in speaking of the necessity of bringing their expenses down to income, says that it is specially hard to meet reductions in the college, because there is no way of cutting down without cutting off. He says, moreover, "In order to bring down my own expenses, the only way open is to cut off on the food, and as I have only the simplest food already, the only change could be to something more like the native style. I hesitate to do that, though it may yet be necessary." In a very tender spirit this missionary raises the question whether the decreased receipts of the Board mean that the churches of America are beginning to get tired of missions, and he adds, "I hope that this is not true, and I do not believe that the Christian people are yet ready to give up their mission work. But if things must go on in this way, the force will have simply to be reduced to a point where the churches will furnish support, or else the missionaries will have to take up some other kind of work, so as to supplement their income. I think I would sooner do this than have to go home, for I do not want to go home now."

THE reports of religious interest from numerous districts in Turkey continue to indicate a true turning unto the Lord on the part of many people. Dr. Fuller, of Aintab, writing February 3, says: "The religious and strictly missionary aspect of the situation is still most encouraging. In all this region, so far as I can learn, it is a time of great spiritual interest and progress. We have been prepared to see reaction setting in, and the Gregorians withdrawing from our company, but so far very little of this has occurred, and the mass of Gregorians are receiving truth and enlightenment to a degree that will make the former condition of their church forever impossible. To our view this fact alone goes far to compensate for these terrible years of blood and terror." See a more extended statement on this subject from the pen of President Fuller in *Congregational Work* for the current month.

OUR mission in West Central Africa has received communications from Mr. Coillard, of the French Evangelical mission on the Zambesi, saying that on account of the rinderpest in South Africa there seems to be no way for the French society to answer the urgent call for supplies from the missionaries on the Zambesi, except by sending in goods by way of Benguela and Bihé. The present proposal is to send in something like fifty loads of goods, and Mr. Coillard asks the aid of our missionaries at Bailundu and Bihé in expediting the caravan into the interior. This is a long route to the Zambesi, but at present it is believed to be the most feasible.

A MISSIONARY in China, in referring to the reduction of missionaries' salaries, while recognizing the necessity of such reduction in view of the condition of the Board's treasury, yet says most truly and forcibly: "It is a condition of things suited to an emergency only. There is enough to harass here without the pressure of serious and unremitting anxiety, which some have been bearing, as to how to meet the absolute necessary expenses of personal living. The continuance of this sort of pressure for too long a time will inevitably lead to a more or less speedy impairment of the working force of the mission."

WE give herewith photo-engravings of Mrs. Atwater and Mrs. Williams which could not be secured for use with the obituary notices of these missionaries given in our last number. We have now received letters from Kalgan *In Loving Remembrance.* with the information that Mrs. Williams died January 26, of congestion of the lungs, after a sickness which confined her to her bed for two weeks. The members of the station write in most affectionate terms of the character and services of Mrs. Williams. Her home is spoken of as a standing example of what a Christian home should be. She used in an effective way her beautiful voice for song, especially in teaching the Chinese to sing Christian hymns. Rev. Mr. Roberts, of Kalgan, now in this country, writes of her: "The Chinese will long remember the peculiar love which Mrs. Williams showed to so many of them. It was not a feeling or sentiment, but a passion. She was very generous



JENNIE POND ATWATER.



ISABELLA RIGGS WILLIAMS.

to the poor, and by her gifts helped on the missionary work in many ways. With her own money she built a schoolhouse for the Girls' Boarding School, and she has shared with her daughter the task of teaching in the school. The work for women is greatly crippled by her loss. Who will volunteer to go there this year for the service of the Lord?" Mrs. Williams was buried by the side of her loved classmate and fellow-worker, Miss Naomi Diamant. The associates of Mrs. Atwater have also written in strong terms of their love and admiration for her Christian and missionary character, and of their deep sense of the loss they have sustained by her death. Mr. Clapp, of Taiku, writes: "She was a noble Christian woman, earnest, intelligent, consecrated, faithful, and scholarly, and she bid fair to be one of our best workers." Shortly after her death it was thought that it would be necessary for Mr. Atwater to return to the United States on account of his children, but the needs of the work are so pressing that he has decided to remain.

THE Mohammedan fast of forty days, called Ramazan, began February 1, and it is always a period in which Moslem zeal is specially manifested. A note from Aintab, under date of February 10, says: "Ramazan seems to be observed with more than usual strictness this year, and great vigilance is being used in enforcing the appointed rules in regard to fasting and worship. Even the old custom, for many years fallen wholly into disuse, of punishing delinquents has been revived, and several Moslems found neglectful of the required observances of the time have been publicly punished and disgraced by being led through the streets with blackened faces and followed by a hooting crowd of boys and zealots. It is a question how far such methods will secure the sanction and approval of the men who make public opinion in this land; many had supposed that the day of such things had passed even in Turkey, and reaction of some sort would seem not improbable. Its chief significance is in its being one item in a system of measures intended to promote the restoration of old-time conditions and practices."

A PERIOD of mourning in Japan affects all the people. The emperor's mother having died, all schools were closed for five days and the theatres and places of amusement for fifteen days. Even instrumental music in private houses was interdicted for thirty days. Dr. Atkinson reports that the church at Kōbe in holding its prayer-meetings could have no singing and no use of the organ.

THE Fourteenth Annual Meeting of the International Missionary Union will be held at Clifton Springs, June 9 to 15. All men or women who are or have been foreign missionaries connected with any evangelical denomination are invited to membership in the Union, and will be entertained without cost during the week. It is not possible to include the children of missionaries in the invitation, but missionary candidates under actual appointment will be hospitably entertained, as far as practicable. Other persons desiring to attend the meeting can obtain board at private houses at low rates. Correspondence on the matter should be addressed to Mrs. C. C. Thayer, Clifton Springs, N. Y. These meetings of the Missionary Union have always proved most interesting and profitable.

FULL tidings of the loss of the mission ship, the *Dayspring*, belonging to the New Hebrides Mission, have been received. It will be remembered that this vessel was built with funds raised by Dr. Paton when he was on his recent visit in Great Britain and the United States. It seems that on the sixteenth of October it struck on a reef off New Caledonia and shortly after foundered in deep water. All hands were saved, though one boatload of people was out four days before being picked up. There has been much questioning among the supporters of the New Hebrides Mission as to the wisdom of building this vessel, some friends of the mission thinking it expedient to employ a trading company's steamer rather than maintain a vessel of their own. Dr. Paton has now two sons who are missionaries in the New Hebrides group, one on Malekula and the other on Tanna.

REV. EGBERT S. ELLIS, OF HARPOOT.

THE telegraphic announcement of the death of this young missionary was given in the last number of our magazine, and the details concerning the sad event have now been received by letters. The blow has fallen heavily upon the mission station at Harpoot, from which word had been received, prior to the death of Mr. Ellis, that the station was in instant and imperative need of "two of the very best men attainable." And now one of the overburdened laborers who made this call God has taken, in the prime of life and in the midst of his usefulness, from the earthly service.

Mr. Ellis was the son of Rev. Thomas L. and Mrs. Mary A. Ellis, and was born in Kittery, Maine, May 3, 1866. His academic studies were pursued at Phillips Academy, Andover, and he was graduated at Williams College in 1890, and at Andover Seminary in 1894. His own record is that he decided to go to the heathen during his last year in college, and was led to this decision by a consideration of "the mission of Jesus Christ, especially as presented by Joseph Neesima during my academy course." While in the theological seminary he labored with unusual acceptance in one of the churches of Lawrence, Mass., and having been ordained on June 11, at the close of his seminary course, he sailed for the Eastern Turkey Mission September 26, 1894, leaving behind him the one whom he expected after a time to return and claim as his wife.

Stationed at Harpoot, Mr. Ellis entered earnestly upon his labors and passed with the others through the sad experiences of the massacre and the subsequent months of trial. Very tenderly did he aid in the care of Dr. Wheeler during his great feebleness, conducting him and his family as far as Constantinople on their return to the United States, hastening back to his work, in which he engaged with all ardor. He was especially interested in evangelistic work, which, as he gained command of the language, he had been able to take up. Having



EGBERT SMYTH ELLIS.

charge of the distribution of Sunday-school books which had been detained at the capital, Mr. Ellis felt that on their arrival they must be put into the hands of the village congregations without delay. Making up the packages, he first distributed them personally in the nearer villages, and subsequently decided to go on the same errand to the villages at the eastern end of the Harpoot plain. On Wednesday, February 17, after calling at several of these villages, he was taken with a violent chill, but insisted on riding to Ichme, where he came under the care of the native preacher. The next morning the native physician was sent from Harpoot, seven hours distant, and the next day Dr. Gates and a German physician followed. Everything was done that was possible for his comfort and recovery, but the physicians affirmed that the attack at the outset was so severe that no human remedies could avail, and he died on the morning of February 22. The Christian brethren at Ichme were as kind and tender as if he had been their own brother. They watched by his bedside, brought snow from the mountain to cool his head, their hands made the coffin in which he was carried to Harpoot, and they bore him down the mountain-side to the wagon which waited on the plain.

Of the funeral services at Harpoot Dr. Gates says: "After reading the Scriptures and a prayer in English, the college boys bore the coffin into the chapel, which was crowded to overflowing, and many stood outside. There we held simple but very appropriate services, closing with the hymn 'Asleep in Jesus,' sung in English by the college students."

Shortly after the funeral, among the callers who came to express their sympathy was a Gregorian priest, who sent a message to the kindred of Mr. Ellis in behalf of his people, saying that they knew he had come to Turkey for them and that he had died in their service. Several Gregorian priests had prepared themselves to attend the funeral in their church robes as an expression of their sympathy and regard.

The testimonials coming from Mr. Ellis' missionary associates are most tender and affectionate. Dr. Barnum writes:—

"One of the most marked characteristics of Mr. Ellis was his sincerity. There was no sham in him. He was as sincere in his spiritual life as in everything else. He was a true Christian. He was also thoroughly unselfish. Perhaps he thought too little of self. He was persistent in whatever he undertook. No obstacle would turn him aside from anything which he thought to be right. One of our best pastors said to me to-day, 'I have been much impressed by his life, and I am still more so by his early death. I am sure that it has been a blessing to me, and I believe the Lord will use his death to bless us all.'"

The last letter received at the Missionary Rooms from Mr. Ellis concludes with these words: "I am waiting, working, and praying." The sentence well illustrates his whole life. The preacher of Ichme, where he died, reports that the moment Mr. Ellis entered his house, on that day when he was so sick, he began "to talk about the work of Christ, and he kept it up, despite his sufferings, even after his delirium set in." Such a life, though short, has not been lived in vain. Its results on earth will be many and blessed, and its rewards will be everlasting.

AN EARNEST WORD TO THE CHURCHES.

TO CONGREGATIONALISTS THROUGHOUT THE LAND.

Dear Brethren and Sisters, — On the second Thursday in March, representatives of the six Congregational societies were met together at the Bible House, New York, to discuss matters of common interest, among others "the wisdom and value of special appeals."

After a free exchange of views, we found ourselves of one mind in this — that all efforts to force offerings from the churches by special appeals, whether for the easement of burdensome debts, or to obtain the means of taking on new work, are, with rare exceptions, hurtful and unwise, apt to be followed by reactions, and, in the end, no real gain to the cause. We were equally clear and agreed that, instead of these spasmodic methods of raising needed funds, the true way is to seek to swell the stream of missionary gifts by deepening the springs from which they flow; and, as a help to that end, the undersigned were appointed a committee to frame an address to the churches.

Will you give it at least one patient reading?

You should be aware that your Congregational missionary work is at this moment struggling with unprecedented difficulties. Several of your societies are under bondage to debts they cannot now pay, and not one of them is able to enter the many doors of opportunity which the hand of God is opening on every side. At a time of year when receipts from the churches have heretofore been at their very best, they are alarmingly small. Nor are these conditions merely local or temporary; the general support of our missionary work has been for a number of years, and is now, inadequate to its maintenance at a fixed level, to say nothing of the pressure for advance that comes upon it both at home and abroad.

In view of these facts we turn to our brethren in the churches from whom we have received these trusts, and ask them what is their will. No temporary relief meets the case, nor can we rely merely upon large gifts from the rich. It is not the Congregational method to lay a common burden upon a few shoulders; to the people we must look for counsel and rescue. They are scattered through more than forty States and Territories, they are everywhere organized for Christian work, and it is beyond all doubt that among the more than half-million Congregational Christians banded together in our more than 5,000 churches, under the leadership of more than 4,000 pastors, we have an organization, ready made, that has only to arouse itself to deal adequately with the world-wide benevolent enterprise providentially committed to its charge.

What will you do? We earnestly appeal to pastors and churches not to let this question pass without an answer. It is not a special gift for which we are asking, as for an emergency. This emergency is permanent, and must be met at the source of supply by deepening the motive and raising the standard of giving along the whole length of the denominational line.

We ask for a more systematic education of the churches in the knowledge of their missionary work. We ask for the adoption of a *method* of giving where there is none, and for a better and more productive method where the one in use is inadequate. We ask for constant and definite prayer in the pulpit and confer-

ence room, and for a bolder declaration of the doctrine of Christian stewardship. We ask especially for the patient training of children and youth in the knowledge of our missionary work, that one generation of givers may be surely followed by another. We ask not only for ampler gifts, but for a great increase in the number of regular givers. There is in our Congregational membership a reserve of power which, were it called out, would be able to carry its missionary work beyond anything experienced in our history. One extra cent a day from each member would in a single year wipe out every debt now unpaid, and leave a reserve fund of more than a million dollars in our six treasuries to provide against sudden and disastrous fluctuations.

The readiness of Congregationalists to give to objects outside of their own accepted work has passed into a saying that is widely quoted to their credit. God forbid that the sons and daughters of the Pilgrims should ever narrow their sympathies to mere sectarian lines! But denominational loyalty is as clearly a virtue as promiscuous generosity, and there come times like the present when self-preservation becomes the divinest command and the holiest duty of the hour. Is this a time for Congregationalists to enrich others while their own most sacred work lies bleeding to death?

Pardon us, brethren, if we speak plainly. We dare not keep silence. We are trustees of the holiest interests in your name. The fathers who planted these societies, and the sainted toilers who hallowed them with prayers and tears and blood, call upon us now to speak to you with great earnestness. Your *American Board*, your *Home Missionary Society*, your *American Missionary*, your *Church Building*, your *Educational*, and your *Sunday-school* work need your first sympathies. Not only can they not go forward, but they must turn back without your prompt, constant, and increasing assistance.

In the name of children who must be taught the love of Christ; in the name of young people who must be educated for their life work; in the name of churches that must be helped to build their homes; in the name of the unprivileged and neglected who must be lifted to Christian life and manhood; in the name of a country that must be evangelized and a world that is to be saved; and in the name of Him who waits to see of the travail of his soul and be satisfied, — we make this our solemn statement to you, and leave the result in your hands.

Yours fraternally,

JOSEPH B. CLARK, Congregational Home Missionary Society.

A. F. BEARD, American Missionary Association.

L. H. COBB, Congregational Church Building Society.

C. H. DANIELS, American Board of Commissioners for Foreign Missions.

J. A. HAMILTON, Congregational Educational Society.

G. M. BOYNTON, Congregational Sunday-School and Publishing Society.

THE SUPPORT AND MODE OF LIVING OF FOREIGN MISSIONARIES.

BY REV. GEORGE D. MARSH, OF BULGARIA.

It should be borne in mind that conditions in the various mission fields vary, and justify or require a diversity in the mode of living. Let it be remembered also that missionaries were not all created on the same plan, have not all had the

same training or measure of supply at home, and cannot reasonably be expected to all step in the same tracks.

We go to our various ports in foreign fields for work. There is a variety of it. One may engage in educational, in literary, in evangelistic, in medical, in relief, in domestic, or in some other of the many branches of work. And one may at various times engage in many of these branches of service, as need demands, if possessing sufficient versatility to do so. The purpose of those who go is, and the intent of the churches that send should be, that they become qualified for the *most*, and the *most efficient*, and for *constant work*.

Now come with me for a little time to our field in Bulgaria and catch a glimpse of your workers. Here is one just fresh from the homeland, and beginning her work. In some missionary home or mission school she begins the task of learning the language of the people for whom she is to labor. It will require her best effort and strength for at least a year. But in the mean time she can lend a hand in the home, the school, the church, to the older and the younger, and can be learning the ways and habits of her adopted land and people. Soon the care of a mission school will be upon her, and her thought day and night will be for her pupils, or the teachers and Bible-women under her charge.

There is a man with the armor well on, in fact quite a veteran. He is ready to preach on short notice to few or many, to the learned or unlearned, in church, hut, or by the roadside. His heart is most in this kind of work. Yet his calling is considered to be that of teacher. He is working with others in this profession. They are training scores of young men in collegiate and theological studies. They are often in council as to ways and means. He may have to draw his own plan and superintend the erection of the school building or a house. He will have to meet officials for all kinds of business. He probably takes part of his exercise by cultivating a model garden. He may be putting a book through the press. Some of his associates may be giving their whole time to literary work. Another will have to take charge of the industrial department of the school, and in struggling to keep the printing press and woodwork division running, that the boys may have work and so have bread. For work their way they must, or drop out of the school.

Here is a mother in her home. It is a restful place — to others, if not to her. Come in, sit down, stay and dine. She is caring for the children. One of them has been seriously ill; others are studying, and the mother has to be their teacher. Her neighbors come in on all kinds of errands, and they are welcomed; for she is here to help and comfort and counsel. Often she has good help in the house, and sometimes she has none. You look around the home; it has to you more of a home than a foreign look. You see some richer piece of furniture, now worn, which takes you back to the homeland, and which, in memory, takes the inmates back to the time when they were young, and to the friends who gave it to them, with best wishes for the voyage of life. You see the portraits of aged parents and friends, and of the son and daughter absent at college. You see also those of many native friends, and you want to know the history of one and another.

Now there is another man that you want to see. His horse is saddled, or it

may be harnessed in the carriage. He is off on one of his tours. He is in the field work and will visit eight or ten of his out-stations the next week or two. He will have some kind of a meeting every day or night. He will meet the native workers for counsel and mutual helpfulness. He will try to do good to all men as he has and can make opportunity. He is taking along as many books as though he were a colporter, and he means to sell most of them before he comes home again. Very likely he spends half his days in this field work, in cold and heat, through storm or sunshine. He is not a pastor, but he seeks to help pastors, teachers, colporters, and all workers to become more efficient, and all the people to better and higher living. He has a large correspondence with all the workers in his station, with missionaries at the other stations, with secretaries of various societies. As soon as he gets home he begins to get ready to go again, at least so say the wife and children.

In these varied ways the missionaries try to be as leaven in the lands to which they have gone, and to uplift the moral and spiritual life of the people. They do not claim to be perfect.

How about their support? Well, they need and look for the moral and material support of the churches at home. They have gone to the foreign field in obedience to what they think was God's own call to them. But they think they are in a real and large sense, reader, doing your work as well as their own. They believe that Christ's last command is binding upon all Christians. They greatly need and often hunger for your most hearty sympathy and self-sacrificing coöperation. Some have means of their own, and take largely from their patrimony for their material support. In these times of retrenchment which threaten disaster to the work, some are drawing from their slender private resources that which you would say they ought to keep for old age. Many are using of their salary a larger portion in support of the general work than their own health and strength warrant. It does not pay for the churches to allow any ground gained in mission work to be lost through lack of support, or their missionaries to economize to a degree that injures their health. The health and strength of a tried and trained worker are too valuable to be sacrificed. One may scrimp himself in such a way, to save a little expense, as will cost tenfold the amount saved, or a hundred-fold.

In these times when all missionaries should take the utmost care in planning for outlay in their work, and practise all safe economy in personal expense, it seems to us that the churches should rally with renewed zeal and consecration to support the work committed to them, and the workers who represent them in foreign missions.

THE TRIALS AND JOYS OF THE FOREIGN MISSIONARY.

BY REV. JAMES C. PERKINS, OF THE MADURA MISSION.

THE limitations of space put upon this article allow only an imperfect glance at the topic suggested.

In mentioning the trials of foreign missionaries I would allude first to those connected with the climate. In India, of which I specially write, the missionary has to bear up under the enervating influences of the tropics, do his work, and

struggle, betimes, with the malignant fever, the cholera, and the many other dread diseases that infest the country. When the fierce heat of the summer months is passed, and the more unpleasant moist atmosphere of September is gone, then come the cooling rains, the verdure springs up on all sides and the green rice fields are everywhere to be seen ; then life to the missionary from the temperate zone seems to promise much pleasure. But alas ! this is the very time, the winter season, when the cholera thrives ; and so instead of enjoying the beauty that lies about us, we long for the warmer and healthier weather, when danger does not lurk on every side. A missionary's wife was heard to remark, " I look forward with horror and dread to the coming of the Christmas holidays, for then comes the cholera, and my family is so exposed." So at that time of festivity and joy in the homeland, the missionaries in South India are called upon every few years to pass through seasons of great distress and danger. Time and the frequency of the sight accustom the missionaries to many of the diseases of the country, but very few of us can honestly say that we are not disturbed, to say the least, when cholera comes and we see men, women, and children dropping away on all sides. The fearful strain on our nerves and our sympathies cannot be overstated.

Again, in case of severe illness in our families, many of us are so far from the physician that it is extremely difficult for him to get to us or for us to get to him. I call to mind an occasion when it was necessary to take my sick child thirty miles to our doctor, at the centre station. It was in the winter, and the roads were heavy with mud and water. Into a cart we placed the little sick one and started on our journey. Slowly along the muddy road the oxen drew us. At five P.M. we came to a large river, and there coolies were ready to take us over on their shoulders, as there was great danger that the cart would be upset in crossing the stream. The ford was made, and two hours later we came to another and more formidable river. The coolies looked at the angry flood and said, " We dare not ; it is too strong ; we will carry you over in the morning, when the water subsides." But in the morning we came to the ford only to see the river far higher and more furious than ever, and the missionary found himself between two rivers, neither of which could be crossed, as the one already forded had become impassable ; and for two days and two nights, with a sick child, it was necessary to wait for the waters to subside. In despair, and fearing the worst, the missionary cried mightily unto the Lord, and, as is usually the case when there is no outlet but that which the Lord can make, He makes it ; and when two days later the waters subsided and the ford was made, the child needed no physician.

We must mention next some of the trials with the people. There is something more than the language to be learned in the mission field. After one is able to converse with them, their natures and characteristics, so different from ours, must be studied, and many a mistake is made and wrong judgment formed before they are understood. Great care must be taken to see that the idea connected with a translation of a word is the same as that in mind of the native, and whether he does not put his own meaning to the word, a meaning far different from that in the speaker's thought. It is easy to remember the translation of the word " faith," but it is a serious question whether that word in the vernacular carries with it the same signification that it does in English. If care is not taken

in these matters, it will eventually be found that the assent to certain propositions by the native, which brought great joy to the worker, was an assent to an entirely different thought than that ordinarily conveyed by the use of such words.

There are trials in connection with success. The missionary in India in this day and generation is worried, fretted, and tantalized by the very success that attends his efforts. We can preach, and if men do not repent and believe, it is no more than they did when the Master himself preached; and after a hard day's work the missionary can retire to his home with the thought, "Well, I have done my best; I have made the way plain, and I will rest." But when men do come and believe, not one, two, or a few, but scores in this town and that village, and then not to be able to receive them because means are lacking to employ preachers or teachers to nurture and instruct them in the Christian life, to be obliged to leave these babes in Christ to endure the fearful persecution that is to follow their steps from Hinduism into Christianity, this is the most disheartening trial a missionary is called upon to bear. It is like calling off a successful army just at the moment of victory. The thought comes at such times, "Is it real or unreal, or is it merely upon a burst of sentiment that the churches have sent us out? Do they know what they are doing when they pray 'Thy kingdom come'?" We can stand the climate and its diseases, we can stand the people and their peculiarities; nay, we soon learn to love them as we know them better; we can stand isolation from friends and people of our own race and color, but we cannot stand it to be called back, to be blocked in the very hour of success, when the very thing for which we have longed, prayed, and struggled is about to be accomplished, namely, the birth of precious souls into the kingdom. This is dreadful.

In reference to the joys of missionary service, the first thought that arises relates to the immense personal satisfaction there is in being able to present Christ to people who have never heard of him before. To watch the eye open in wonder and amazement as some of the thrilling stories of Christ's life on earth are told, to see the keen appreciation of some of his marvelous sayings light up the countenances of men who hear of him for the first time, to feel the infinite superiority of what the Bible offers over the best that is offered by the best of their own religion, — these things afford no small delight to the missionary.

There is, moreover, a great pleasure in watching the development of our young people; the change is so marked from what they were when they first came to us. After a few years in the mission schools it is almost impossible to believe that our young Christians are the same youths who came from the villages, so wild, so uncouth, so unpromising. One of the surprises for new missionaries is to find that the father of some cultured, refined young man is that ignorant, superstitious old man over there, whose mental life is sluggish to the last degree, and whose main and almost only thought is, "Will there be rain enough for my crops this season, or not?"

The development of the new churches, composed as they are of people so lately from heathenism, is greatly encouraging to the workers in India. When they accept Christianity they bring with them some objectionable features of their old life which must be done away with. In these matters careful instruction, firm discipline, and great patience are needed on the part of the leaders; and it is most gratifying to see the Christian conscience developing as the years go by,

growing more and more sensitive to evil, and the will more firm in rejecting that which is inconsistent with a true Christian life.

The fortitude of some of the converts under great persecution is a source of great joy to the missionary. To some of the converts comes many a sad and bitter hour when, deserted by family, relatives, and friends, they are handed over to the Hindu community for persecution. The missionary looks on, sad and fearful of the result, yet praying that the faith of the sorely tried one may not fail. These neighbors and kindred burn his house, they poison his cattle, they conspire together and by false testimony wrest his lands from him, and refuse to sell to or buy of him; and when this goes on not for a few days or weeks, but, as in some cases, for years and still the convert stands firm and wavers not, the missionary feels like shouting for joy. We understand what Paul meant when he wrote to his converts, "For now we live, if ye stand fast in the Lord."

Lastly, while it is unwise to draw any comparison between the different departments of the Lord's work,—and the foreign missionary would be the last to claim for himself or for his work any preëminence, knowing full well that the Lord's approval is for work well done in any field and in any capacity,—yet at times when the loneliness of his life, the isolation, the never-ceasing struggle with the foe, the tremendous pressure of heathenism, and the longing for the sight of a white face and the sound of his own language, weigh heavily upon him, there comes a restful peace and quiet joy in the thought that this is very like the path the Master trod, and "it is enough for the disciple that he be as his master, and the servant as his lord."

MISSIONARIES AND THEIR CHILDREN.

BY MRS. J. H. DE FOREST, OF SENDAI, JAPAN.

ONE perplexing question often arising in the mind of the missionary mother is, How shall I apportion my time between my children and the work for the people around me? If the children are neglected, the influence of the family is lessened among the people in the midst of whom is the home; but if they are properly trained they unconsciously add a bright illustration of the truth their parents are teaching. In some mission fields the family life is one of the strongest influences for good.

If small children are left too much to a nurse of a different race, they are not so carefully taught self-control and self-help; and since Anglo-Saxons have stronger wills than many other races, this is a point of danger. In many countries to which missionaries are sent the idea of master and servant has been for centuries so developed that, without careful watching, the children of the master early acquire domineering ideas that may be a lifelong injury to them. An elderly man, himself the son of a missionary and brought up in one of the early mission fields, gives it as his testimony that a child cannot be in constant association with an inferior race without injury to himself. The ideas of propriety and morality differing in the different races make it very essential that little ones should not be too much separated from their mother.

As the children grow, the mother usually adds to her other duties that of the

teacher. In the remote stations the mothers have to give nearly all of the instruction their children receive, as the fathers are frequently away touring for weeks at a time. In places where there are several missionaries of different denominations, the mothers sometimes have a coöperative school, one taking an hour upon arithmetic, another upon geography, etc., and in the very largest cities perhaps there are schools for European and American children, carried on by professional teachers.

I have sometimes been asked why missionaries' children cannot attend the schools in which their parents are teaching. The fact that English is not the mother tongue of the pupils necessitates more maturity of mind on their part than the missionary children have, while the latter have an idiomatic knowledge and fluency after which the former are striving. In a few cases some of the older children have taken a lesson or two daily in such a school, but usually they are sent to America before they arrive at an age when this would be feasible. Then the interruptions to which the mother is subject are a serious drawback to satisfactory progress. My own children find it amusing to recall how in the midst of a recitation I was called away once or twice, and finally had to give them up for the day because I could not refuse to see some woman whom I had called on and who had now come to see me.

There are very few missionary stations where as children grow up there is a business opening for them, and if they choose to follow their father's calling it is absolutely necessary that they have a thorough education, for the demands nowadays include a very wide knowledge, and, other things being equal, the more a man knows the more influence he has. So comes the necessity of studying in the homeland, and that brings the hardest problem in missionary life — the breaking up of the family. At what age shall the children be taken from home? Where shall they be sent? Who will care for them? How can their education be provided for? They have not been so situated in the foreign land that they could pick up ways of earning money or caring for themselves as boys in America do. Both boys and girls are almost without experience in the use of money for their own needs. Few of them have relatives who can give them a home. Old age, infirmities, location, or other family circumstances prevent. It is a happy thing if the parents can have a vacation just as the children begin their education in America, and so give them their help in the bewilderment caused by the rush of life, and the puzzling social questions that come up to be solved in the new atmosphere.

The next question is where to leave them when the parents return. Or shall the mother stay a year or longer with them, and the father go back alone? In the latter case it only puts off the answer to the former question for a little while.

How many of you who are readers of the *Missionary Herald* — and you are the class most in sympathy with missionary ideas — have relatives, neighbors, or acquaintances to whose judgment you would be willing to leave your children for the eight or ten years in which the most important decisions of their lives must be made, while the quickest postal service could not give them your help in their time of need?

A FAMINE RELIEF CAMP IN INDIA.

BY REV. JAMES SMITH, OF AHMEDNAGAR.

SEEING is believing. If some of those who two months ago assured me in America that all danger of famine in India was past, could have been with me yesterday (February 18) at Famine Relief Camp, with 3,790 persons at work breaking stones for roadmaking, they would believe that there really is a famine in India.

On January 29 it was officially reported that the number of persons on "relief works" and in poorhouses was 1,750,000. On February 10, a little less than two weeks later, the number had grown to 2,700,289, an increase of nearly one million in this brief period.

There is actual famine in every province of India, including even Burma. But the beginning has hardly come yet. Thus far the distress is due entirely to the rise in prices because of speculation. When the usual rains failed in October and November last, grain merchants put up the price of grain in anticipation of a short crop this year. The new crop has not yet reached the market. In ordinary years it would now be coming in. This year what crop there is, is late, as sowings were delayed in the hope of rain. When present stocks are exhausted the distress will increase, for except upon irrigated lands there is nothing to harvest.

The camp I visited was found on a hillside covered with rolling stones and small boulders as thickly as they could lie. The workers were arranged "by fifties" on the ground, each gang in two ranks, facing each other, with a cleared space between them about ten feet by sixty feet. By the side of each person was a little pile of stone, and in front a large, flat stone used as an anvil, while in each left hand was a crotched stick to hold the stones while they are being broken. On the other side is the little heap of broken stone that constitutes the day's work. The workers are men and women of all ages, girls and boys over seven years, and every woman is accompanied by all her children, young and old.

At a given signal every evening all the workers gather up their broken "metal" and carry it in small sheet-iron baskets to a large heap near the centre of the camp. They receive for each basket-load a little tin "counter," and after all the stone has been delivered these counters are carried to a clerk, who gives them credit for each in his roll book.

It was Saturday evening when I visited the camp, and the last hour of the day was devoted to paying for the week's labor. Sunday is a day of rest, but full pay is allowed for Sunday. Each gang kept in its own place, and the cashier went to each in turn. Seating himself on a bit of matting in the centre of the open space between the rows, he ordered a rug to be spread out in front of him, and as each man's or woman's or child's name was called by the roll clerk, with the number of baskets and the amount due for the week's work, the cashier tossed on the rug the amount in full presence of all. The average received by a man was twenty-four cents for the week's work, his wife twenty cents, each working child fourteen cents, children under seven years seven cents each. Several

workers were ill and unable to do any work for part of the week. These received full pay. One blind man had done nothing at all, and he also was allowed full pay. Women, with infants under a month old, or with sick children, were allowed extra rates for both themselves and the children.

As soon as paying was over, all the multitude began to "go into the villages round about to buy themselves bread." Only 600 camp out at the "works." A few had some slight protection from the weather, but the most of them nothing but a stone wall at one side, and their blankets over them. Under the open sky they sleep and eat and work, week after week, away from home and friends, without a gleam of light or comfort. It is doubtful whether in the midst of their privations they are even thankful to the government that has already kept 2,000,000 persons from starvation.

Letters from the Missions.

Western Turkey Mission.

ORDOO. — A VICTORIOUS CHURCH.

MR. RIGGS, of Marsovan, sends a report of an extended tour made in the month of January with his daughter, Miss Susan Riggs, visiting first some out-stations on the Black Sea coast. After a brief stay in Samsoun a steamer was taken for Ordoo, which belongs to the Trebizond station. Dr. Parmelee and Mr. Crawford have heretofore reported the progress of the work at Ordoo, and especially of the difficulties experienced by the Greek brethren at that place in securing its house of worship. Mr. Riggs now writes:—

"The brethren in Samsoun, and the Greek Protestants in Ordoo, observed the Week of Prayer according to our calendar, while the Armenian Protestant church in Ordoo and the friends in Fatsa observed the following week. As these dates corresponded with the time of our visits, we had two solid 'Weeks of Prayer,' attending at least one service each day, not missing a single one even by reason of the journeys we made in the mean time. In those fifteen days I made seventeen addresses, and my daughter held quite a number of extra separate meetings with the women and girls. On all these occasions there were crowded audiences, and the eager and fixed attention was enough to make the speaker tremble with the responsibility of providing spiritual nourishment

to such hungry souls. In Ordoo and Fatsa especially they came with their hymn books and their Bibles, with an evident determination to have a large personal share in the service, and no time was lost between their sharp, laconic, jerky utterances, and their fervent, simple petitions, expressed in their strangely mixed dialects. Each of these towns along the coast has a quaint, peculiar dialect, each differing considerably from all the rest. In general they may be said to consist of a mixture of three about equal parts; one part, good modern Constantinople Greek; another third, sonorous archaisms, with a strong Homeric flavor; and one third Turkish words twisted and enfolded and incorporated into the Greek forms in a most bewildering manner."

FATSA. — A STURDY BAND.

"We spent a happy, busy Sabbath at Ordoo, and on Tuesday morning we were carried on men's shoulders through the surf into a little sailboat in which we ventured out on the Black Sea to go to Fatsa. The wind was light but favorable, and carried us swiftly past the beautiful harbor of Vona, and around Cape Jason, and brought us safely, in about seven hours, to the little town of Fatsa. The preacher was standing on the shore to give us a welcome as we were pitched on to the beach, one by one, from men's

shoulders, like so many bales of goods. For more than a week we were at this place, going in and out among the people, and not much of our time was lost. The sturdy little band at this point has endured about as severe a struggle as the church in Ordo, and although the ending has not been quite so dramatic, the influence on public sentiment has been very decisive, so that the effort to drive out and annihilate evangelical Christianity has been abandoned once and forever.

"About eight years ago our brethren here, with great labor and self-denial, and with some help from abroad, put up a neat little building, which they used for half a dozen years as chapel, school, and parsonage. At length, however, their 'Orthodox' neighbors discovered that the simple worship of God so near to their houses constituted a nuisance, and they stirred up the government officials to find out that there had been some irregularity in the form of permission originally given for the building. An injunction was issued forbidding them to use the building for educational or religious purposes, and for many months these poor people have been without any school, and have worshiped from house to house, as they could find shelter. Remonstrance and appeal had little effect, and their patience has been sorely tried. At length, by the interference of British officials, a tardy and ungracious permission was granted to them to use the building 'until they could secure another.' But even this permission has dropped out on the way somewhere, and has never been presented to the people by the local government. And now the brethren do not care to press their claim for it, for in the mean time they have made another move, which is an example of their shrewdness and boldness, and promises to answer their purposes better than the former arrangement could. In despair of ever getting their rights in regard to the former building, and feeling sure that sooner or later they would require larger accommodations, they deliberately selected another site, and gained the assent of the local government,

and finally managed to shame even the Greek priest into making a public and official acknowledgment on behalf of his people that there could be no valid objection to the Protestants erecting schools and a church there. Then, without a cent of money in their treasury, they proceeded to buy the place; one of the brethren—the only one of them who owns so much money—advancing the eighty-five Turkish pounds (\$374) for the purchase and expense of transfer, taking the old building as his security, which building they hope to sell in due time for about 110 Turkish pounds (\$484). This will leave them just \$110 with which to begin building their church, when they get the regular permission from the central government.

"It is evident that they will need considerable help from some source before they get through. But they deserve it, if anybody ever did. The plot of ground which they have secured is a large one, covering about three and a quarter acres, within a stone's throw from the principal street of the town. Among the buildings on the lot was one of low, heavy stone walls, containing one room twenty-seven by twenty-one feet in size. Their little Young Men's Christian Association rose to the occasion, and undertook the expense of finishing off this rough building, so that they could hold their church services and their school in it till they could build something better. After the church is built the young men are to retain this little structure, either for their own work, or to dispose of for the benefit of their treasury. An indication of the spirit which still animates the neighbors of the former building is found in the fact that when my daughter went to call on the family that lives in it now, a stone came crashing through one of the windows of the room where they were sitting, thrown by the son of the priest who lives opposite.

"An account of the meetings we held during the eight days we were in Fatsa would make too long a story. They were simple, intense, eager. Thursday evening, after praying for foreign missions,

we deftly transformed our service into a wedding ceremony, and married a young couple, very young they would seem to our ideas. This drew in a crowd of outsiders, that packed every inch of standing room and made each window one mass of faces. This did not conduce to the order or to the solemnity of the occasion, but it furnished an opportunity for the enunciation of some wholesome and unfamiliar truths in regard to the marriage relation and domestic life in general. The communion Sunday morning was a sweet and solemn service, and gave opportunity for nine persons to confess their faith and join the church. And in the afternoon half a score of babies were presented to receive the seal of baptism."

OUT-STATIONS OF CESAREA.

Mr. Fowle, of Cesarea, writes of a visit to this important out-station:—

"The people at Angora are very glad in the temporary possession of their former house of worship, and are hoping and working for permanent possession. The former preacher, who had claimed the house as his personal property, had embraced Islam. His mother and daughters have gone with him to his new faith. While we regret exceedingly the reproach that this must bring upon the name of Christ, we must confess to a feeling of relief that 'They went out from us, but they were not of us.' Their lives and conduct have long been a reproach to the name of Christian. It is supposed that he has taken this step to secure a favorable decision in the house suit. What the result will be is still uncertain.

"On our way to the capital, six weeks before, I had spent a Sabbath with this congregation, and was greatly pleased with the audiences both morning and afternoon; many non-Protestants were present. This congregation has continued its regular work without hindrance or interruption. They were fortunate in securing the services of a good pastor, and they have, too, a 'beloved physician.' The efforts of these two to recover their stolen house have been untiring, and the

expense incurred has been very heavy. So far they have carried this burden without outside assistance. We await anxiously the final settlement of this lawsuit; if they are successful we may soon expect to see a strong, self-supporting, aggressive church in Angora.

"Istanos was formerly the joy of our hearts, but now we can think of it only with sadness, and a grief that is well-nigh hopeless. We hoped last fall that we had succeeded in reconciling the two factions in the church, but the quarrel has broken out afresh, with four parties instead of two. A strong, wise pastor might lead them up to renewed spiritual life and effort, but the choice of a leader is the very bone of contention among them.

"A ride of two and a half days brought us to Denek Madeni for the Sabbath. We are always glad to visit this congregation, for in spite of difficulties they present evidences of steady, natural growth.

"A few years ago they were far more aggressive than now; but they have become leaders in all that makes for righteousness and enlightenment in the town. Their preacher is second to none in influence and the brethren are his efficient collaborators. After the baptism of five children the communion was administered, and during the service the acting mayor of the town, with another Turk and a soldier, entered the chapel. They sat quietly and respectfully through the service and afterward were very cordial in their greetings.

"One feature of the Sabbath deserves special mention. For many months they have had a 'Self-improvement Circle,' under the leadership of the preacher, who chooses the topics to be considered. The topic for that Sunday was 'Effect of a virtuous youth on one's after life.' Two Gregorians and one Protestant spoke, by appointment, on the subject; there were recitations and verses, as well as songs in both Armenian and Turkish. But what pleased me most was to see the cordial, fraternal mingling in the audience of Gregorians, Protestant Armenians and Greeks, and not a few Orthodox Greeks. It was

very refreshing, and suggestive of the 'good time coming' to find such an audience considering such a theme in these times. This spirit is spreading among the people; slowly, to be sure, and yet unmistakably. Christianity has yet a future in this land, and it is not too much to hope that many a small, despised Protestant community of to-day will become the propagating centre of this new regenerated life. If a remnant can escape fire and sword, and can learn the lessons of the times, they will be fitted for glorious service in the future. May they and we not be found wanting!"

Central Turkey Mission.

PREACHING TO GREGORIANS. — MISSIONARY ZEAL.

MR. MACALLUM writes from Marash under date of February 8, referring to a pleasant tour he had made to Tarsus and Adana. Some good students will doubtless be sent from Dr. Christie's St. Paul's Institute at Tarsus to the Theological Seminary at Marash. Mr. Macallum visited several villages, of which he says:—

"In each of these places I was invited to preach in the Gregorian church, an invitation I was very glad to accept. In Kharun, after preaching to the Gregorians, our Protestant brethren met in the same place—our church there was burned—and I administered the ordinances of baptism and the Lord's Supper. It was a deeply interesting experience for me.

"I saw yesterday a very interesting proof of the vitality of our Marash churches. It was Missionary Concert Sunday, and our subject was Madagascar. The people were all deeply affected by the story of God's work in that island. At the close I showed them diagrams exhibiting the condition of the world to-day, calling attention particularly to the great black mass of heathendom. The result was quite unexpected. I made no appeal for money for missionary work, as the collection was to be for an orphanage here; but after the service the people came

crowding around the pulpit and with a most delightful spontaneity presented their offerings 'to send the light to those who are in darkness.' Many who came unprepared promised to give next Sunday. Although the church suffered severely in the massacre, and a large number of those present had been kept from death only by the charity of the Christian world, their gifts amounted to nearly two liras, and I am sure when the same facts are laid before the other churches in Marash, they too will wish to participate in the good work. But after all, the money is not so important as the love and zeal they manifested as they presented their offerings. We all have a feeling that the time has come for a great missionary awakening in this land, and we desire to do all we can to help it on."

Eastern Turkey Mission.

RELIGIOUS AWAKENINGS.

LETTERS from Mr. Browne and Miss Bush, of Harpoot, who have been spending their time in the towns upon the Harpoot plain, especially Hulakegh, Hooiloo, and Perchenj, report that while at the first people seemed dazed and broken-hearted, they soon responded to the gospel message, and on February 7 Mr. Browne could write from Hulakegh:—

"Yesterday was a most blessed day, yes, full of blessing to us all. After a very rigid examination, which the candidates sustained excellently, ten men and eighteen women were approved for admission to the church. Others were advised to wait till the Easter communion, and they assented to this advice in the best spirit."

Mr. Browne says that he has not preached formal sermons, though the Gregorians and others have urged him to do so, but has sought simpler methods. Though holding three daily services, he has had personal work with inquirers all the way along. Writing at a later date from Hulakegh, Mr. Browne says:—

"It seems to me that the work is now on a good basis and promises well. New

voices are heard every day, and the work has not yet reached its climax. In the young men's meeting of February 7 not less than fifty reaffirmed their purpose by God's grace to lead a new life. Many of the older men are thoughtful and seem to be near the kingdom. Even the headman of the village tells his wife that he cannot sleep at night as formerly, and he comes to every meeting and was joyful in seeing his own son join the church. Many mature men are much moved, though they cannot give up their sins. There were said to be 800 present at the communion service yesterday, though possibly there were not more than 600. Large numbers stood through the long services, while many who were unable to enter went away."

Of Hooiloo the first report was that the church was in an exceedingly cold state, but it was not long before a decided quickening took place. From this village the missionaries went for a few hours' labor in a neighboring village of Tadem, of which Mr. Browne writes:—

"We remained there perhaps three hours, and every moment was full. Miss Bush had a little meeting on the roof with a dozen women, and I held a conversation and peripatetic meeting with the chief men. Then the vartabed met me, and I had a pleasant visit with him. The principal men all kissed my hand on leaving, and very strongly urged our coming soon to make them a long visit. Then we crossed the hills to Yertmenik, where our reception, to use a popular term, was simply an 'ovation.' Miss Bush first held a meeting in the church, while I had a conversation meeting with the men in front. When Miss Bush had finished, she with the women occupied the gallery and the back of the church, there being 100 or more women and girls, while the men, about half as many in number, took the body of the house. They gave most excellent attention. We returned to Hooiloo in season for the sunset meeting, after which we had a meeting with those who desire to unite with the church at Easter, some thirty in all."

Of another village visited Mr. Browne writes:—

"Miss Bush spoke to a crowded meeting of women, held in the Gregorian church, while the only place which could accommodate my audience was the Gregorian graveyard. When Miss Bush had finished her meeting, she sent me word and my meeting adjourned to the church. We there found that the women had crowded into the gallery, and I had a fine audience of men and women, and though Gregorians they gave me as excellent attention as could any Protestant congregation."

At a village named Shuntil, Mr. Browne held a service in the Gregorian church, at sunset, of which he says: "After a continuous meeting, all day as it were, I stood before the church, which was packed full, and I seldom have seen a more intent or interested audience than that body of Gregorians who have formerly been so bitter in their hostility to Protestants."

Is it strange that Mr. Browne concludes his letters, of which we have given only brief extracts, with the words, "Oh, that we had the workers and means to enter in and possess the land"?

Marathi Mission.

QUICKENED RELIGIOUS LIFE.

MR. WINSOR, of Sirur, writes with deepest thankfulness concerning the gifts which have been received for the relief of the sufferers, especially the large amount transmitted through the *Christian Herald*. Of the spiritual work he says:—

"As we have moved out among the people, and as our preachers go from village to village, we are all convinced that the hearts of the people are touched by the truths of the gospel. There certainly has never been a time in this region during the years we have been here when there was such a widespread conviction that Christ is the Saviour. The preachers and teachers, as they give in their reports, assure us that the hearts of the people are moved, and that they listen as never before, and seem anxious to have the Bible and

tracts read to them. Let me beg that we may be specially remembered in your prayers.

"Our Christians have been roused by what they see among the people. Dr. F. E. Clark's visit did us much good, and the church has been stirred to new activity. Our Christian people seem to have gained a new conception of their responsibility, and they are a great comfort to us as we see them so earnest in their Christian efforts. A Mussulman who has been attending our services over two years has now come out publicly. Notwithstanding the serious times we are in, there is an air of joyfulness about our people."

Madura Mission.

THE PASUMALAI SEMINARY.

DR. JONES writes: "I shall soon have the pleasure of graduating from the seminary eight young men, constituting, on the whole, the best class that has left since I have had charge of the institution. They will all go out to positions of usefulness and responsibility, one remaining as an instructor in the seminary. It has been a great pleasure to me to see these young men develop in thought and life during the last three years. I have full confidence that they will render good account of themselves in our mission during the coming years."

Dr. Jones speaks at length upon the financial burdens which have come upon him in connection with the seminary, the reductions being so heavy that it is impossible to keep the institution going without additional aid. There are twenty-four students, some of them with families to support, besides the staff of teachers and incidental expenses, and only \$575 for the whole year. Dr. Jones adds:—

"I will not say anything about the reductions upon the other departments of my work, formidable though they be; for I can find ways of struggling for these, and can get outside help or even cut down the work without serious danger of permanent and irreparable injury. But in the seminary it is different, and I have a sad and

wretched sense of injury when left under an unreasonable burden of debt and responsibility to carry on what I know to be the most essential and precious department of our work. May the Lord answer our prayers for this work!"

North China Mission.

INTERESTING CASES.

MR. PERKINS, of Lin Ching, writes from there January 12:—

"We have done more touring, I think, this winter than ever before. Last week I made a tour to the southwest. In two villages I think the gospel is beginning to take root. In one of these places a relative of an inquirer visited me at the inn and asked me to exhort him to read our books less and give more attention to his family affairs. He described him as so 'blinded' by the doctrine that he did not care whether he ate or not. I assured the relative that I would give proper advice, but that according to my observation cases of this sort were not generally serious.

"Cases of deep interest in our message are few and far between, but it seems to me that general interest and readiness to listen are evidently on the increase. In several places we were urged to stop and speak in the villages, and were listened to with good attention.

"Another thing which is evident is the growing use of opium. This, I have been told, cost in this region, some thirty years ago, 9,000 cash per ounce. Now it is generally raised in China and sells for 200 cash or less per ounce, and is thus brought within the reach of the common people.

"It is the contention of Confucianism that every man has in himself the power to resist temptation and perfect his own character. It is the contention of Christianity that this isolated effort of the individual must end in defeat.

"The spread of this so-called curse is to those who look below the surface a living witness to the truth which Christianity maintains, and no nation needs the illustration of this truth more than does

China. For the prodigal, famine and misery were not evils, but the Father's merciful messengers. Is not this the Christian interpretation of this national scourge?"

Shansi Mission.

ADDITIONS. — A BUDDHIST PRIEST.

MR. ATWATER, of Fen-cho-fu, under date of December 30, writes that instead of returning to America, as at the time of Mrs. Atwater's death seemed to be necessary, he now plans to send his two eldest children to the United States, he remaining at his post. He writes: —

"There is a steady increase in the number of our probationers. We are having additions every few days. We desire to test them thoroughly, but it cannot but mean that we shall have a real and true following in the near future; men who, though unlettered, still are independent of us financially and understand enough of the Gospel of Grace to save themselves and to be a light to their various communities. And that is what several are doing. They are bringing in their friends and neighbors to break off opium and to believe the gospel. I can only say, 'Praise be to God!'

"We have had the unusual sight of a Buddhist priest in the opium refuge lately. He has conducted himself in a very commendable fashion while listening to a teaching destructive to his present calling. He admitted to me without reservation that he had no faith in the idols, and said that he did not believe he could forgive sins by reading prayers to Buddha. As he makes his living by it, this was a serious admission on his part. He said also that if he could get any other way of livelihood, he would turn Christian. We have exhorted him to choose the right way, and trust that he may witness a good confession before men.

"We have a case showing how the gospel takes root. A plain farmer called on me the other day and without further parley asked to be taken on probation. I had never met him, and asked how he

came to his present decision. He said that he had heard Rev. M. L. Stimson preach and had been to church twice. But he says he took down his idols at that time, and has never worshiped since. I asked him why he had not come to church since. He said he did not know anybody else, and was afraid to come. I assured him we were all alike. I told him I would not take him on probation until he had worshiped with us a few times and he had got started in the right path. But as he came to church the next Sunday, and others there spoke well of him, we took him on at that time. I trust we have here a true though very simple-hearted disciple."

RELIGIOUS INTEREST AT TAIKU.

A striking account by Mr. Williams of the way in which Nan Chang, a village five miles south of Taiku, was open to the gospel will be found in *Congregational Work* for the current month. Of the interest in Taiku city itself, Mr. Williams writes: —

"We are now in the midst of the Week of Prayer. The meetings are quiet and thoughtful, with perhaps the presence of the Holy Spirit felt in less marked degree than last year, and yet every night inquirers have asked for the prayers of Christians on their behalf. In the first meeting, four publicly professed Christ; a servant, two opium patients, and my personal teacher. He is a Confucian scholar of exceptional standing and ability; a kind, fair-minded man, who has been inclined to put 'our Jesus' (as he was wont to say) on a level with Confucius, 'The Holy Man.' He has been addicted to the use of opium for more than thirty years and recently attempted to break off, trusting in his own strength and in the use of pills, bought in Tientsin, claiming to be of English concoction. He made his boast that he had broken off without suffering, and at half the expense of a course of treatment in the opium refuge. But alas! the terrible agony, proof of his sincere purpose as well as the groundlessness of his trust, came upon him, and he piteously begged Mr. Clapp to give him the

needle. Utterly broken in spirit and body, he entered the refuge and took the regular course, suffering doubly what he would have done had he been wiser. He now humbly expresses repentance of sin and reliance upon God; it is to be hoped with sincerity.

"At the second meeting, three expressed desire to become Christians, — a school-boy, a carter, and a store clerk. The next evening another clerk from a neighboring shop, and last evening a literary graduate from a town ten miles away, took the same stand. I have mentioned them all that you may know what sort of people are inquiring the Way of Life.

"Experience teaches us that we must be very cautious in dealing with these professors. We are constantly distressed with the fear that they are insincere. Some of those who have had most experience have come to the conclusion that it is best to keep such as have broken off the use of opium waiting a full year before even taking them on probation. Those of the teacher class so often make profession simply with the hope of securing a position with the foreigners that we are filled with suspicion. Our confidence is so often misplaced that we sometimes, undoubtedly, seem cold and indifferent. The work has so many disheartening features that sometimes we simply have to press forward and work, not allowing ourselves to stop one moment to consider results, or we should faint by the way. But it is not always so. We also have our hours of encouragement when the work looks bright. Such Christians as teacher Liu, always preaching the blessed word; teacher Tu, slow but spiritual; merchant Wang, strong in faith and steadfast in persecution; and Mr. Wang, open-hearted and conscientious, fill us with faith in God and hope in the final regeneration of China."

Japan Mission.

A STRIKING INCIDENT.

DR. DEFORD, of Sendai, writes under date of March 8:—

"The most striking event so far this

year was a Christian funeral, eighty miles north, to which I was especially invited by the mayor of the city in whose house the services were held, and who, with his entire family, is a Christian. The good work had been going slowly there for many years, but began to look up again last year, and it was thought best to affirm by means of an open service the new doctrine this leading citizen has long held. The teachers and officials and leading citizens were gathered and the sermon was assigned to me. I have never had such an opportunity in that city, Mizusawa, and I gladly accepted it. I recognized as fittingly as possible the very great courtesy shown in inviting a foreigner to address them at a time when their hearts were saddened by the death of their widely beloved physician. And I drew from this the great truth which Christianity teaches, that all race distinctions vanish in the presence of the one Father of all men, so that we really in our deepest natures are brethren. Then I pressed on to the magnificent hope of eternal life and definite immortality that we have in Christ—a truth that is vague in all other teachings, a truth that brings to light the unspeakable worth and dignity of human life. I have since received two letters of thanks, one from the mayor, the other from the Christians; but no length of thanks can conceal the fact that it is well-nigh impossible to speak in this language sympathetically and so correctly that the thought will go direct to the heart, instead of being marred by some slight infelicity of expression that a native would naturally avoid."

West Central African Mission.

THE NATIVE EVANGELISTS.

MR. CURRIE, writing from Chisamba, January 20, speaks of the proficiency of some of the native young men in carpentering, so that now there will be no necessity of transporting into the interior doors, windows, or other portions of the houses they may build. Mr. Currie gives a most cheering account of the work of

the native young men who have entered upon evangelistic work:—

"The young evangelists go out to the villages twice a week with fair regularity, and are received in every direction with respect and good will. Last week they came back saying that the Chief Kanjundu, of Ciyuka, had decided to build a schoolhouse close to his ombala so that we might place a teacher with him to instruct himself, his old men, and young people how to read and how to act aright. They say his young men have already begun to cut the timber, and that he is going to make the nails, and then is coming with cattle to ask for workmen and windows to build the schoolhouse, with an extra room for the white teachers to live in, when they come to visit him. The idea is the outcome of the man's own thought, and if carried out will not only be something new in this part of the country, but it will also be a cause for profound gratitude to God.

"In another district the chief, who is one of the largest traders in the country, spread for the evangelists a table (they usually have their food put on the ground) and showed them many marks of respect. In conversation this chief said: 'I placed my boys at the coast school. They came back knowing a little Portuguese; but they do not respect their own father, cannot build a decent house. They are drunkards, and have taught me to drink until I have begun to lose my wits and waste my money and destroy my strength. Now I am trying to limit myself to one small cup of rum a day. If I had only sent the boys to Nana (the missionary), they would now have been men and able to go about the country with respect.' This chief has sent to ask for mechanics to build him an adobe house, and offers to pay for their work. If we can send young men, they will be able to preach the gospel during the time they are in his district, and live it before his young people.

"Some of the chiefs in this district said the other Sunday, 'Why does Nana urge us every week to believe in Christ? We all come to hear the words and believe them.' One of their number replied, 'Yes, with

your mouths; but that is not what is wanted; Nana says we must believe with our hearts and obey the words.'

"During the week the acting chief said to some of the young men, 'Nana seems to think we are not listening to what he says, but we are, and are thinking of the words also; but it does not yet appear to us what we ought to do.' May the Divine Spirit teach them what to do and help them do it!"

THE WORK AT KAMUNDONGO.

Dr. Wellman sends the quarterly report of Kamundongo station. He gives the usual program for Sunday work as follows:

"Mr. Sanders, myself, and the station lads all start off at about five o'clock in the morning for some village from thirty minutes to an hour or more away. An evangelistic service is thus held in the village before the people get away to work and visit. On returning, morning service is held, at which Mr. Sanders preaches, and after that Sabbath-school. In the afternoon is the catechumens' class, in charge of Mr. Sanders, and the women's prayer-meeting, in charge of Miss Fay. In the evening the native Christians hold an evangelistic or devotional service. On communion Sunday the Lord's Supper takes the place of the afternoon service.

"Of course all the members of the mission take every opportunity of presenting the Word to the people, either at the villages or on the station. I personally find in my medical work many opportunities to present the truth, now that I am able to speak a few words."

The school work goes on smoothly; there are about forty enrolled in the two schools under care of Miss Fay. Of his own special department Dr. Wellman writes:—

"The medical work is in a singularly flourishing and (to me) satisfactory condition. It seems that any one who will try cannot fail of success in this department. The people have given their confidence in a far greater measure than I could expect. I have from twenty to thirty persons here for medical and surgical treatment every

afternoon. Fortunately I have had several successful though severe surgical cases, and these healed ones are a sort of 'walking advertisement' for the work, as the people all acknowledge that these patients would have died had they not been treated.

"The industrial department is becoming organized and promises to be a great aid to the work. Our oxen and plows are in running order, and the crops look well. I am surprised continually at the aptness which some of the young men show in the use of tools, and also at their success in working with the native woods.

"If I may add a purely personal word, I would wish to say that I find my heart continually full of thankfulness to God for calling me to this particular work. I like the country, I like the people, I like my associates, and I like the methods and spirit of our Board and its work. Yesterday completed our first six months' work in this station, and were I to sum up in a single word the condition of my mind and heart at this time, that word would be 'contentment.'"

CHRISTMAS AT CHISAMBA.

Miss Margaret Melville writes from Chisamba:—

"The Christmas feast passed off very pleasantly, and we hope with great profit to those who attended. At 8.30 A.M. all of us at the station met for morning prayers in the schoolhouse. Even at that time there were a number of villagers present, for these people have no objections to rising early. At the close of this service, Ngulu and my sister distributed a shirt, a coat, or a jacket to each boy and girl living at the station. All seemed pleased and we adjourned to be called again at 10.30 for the public service, when the large schoolhouse was crowded to overflowing, many remaining out of doors, as no room could be found in the schoolhouse. To this large number of people, estimated at 800, the 'old, old story' was again told, but to some it was a very new story; they perhaps had never heard it before. We know not what the harvest may be. At the close the feast was served by the boys

and girls to the people. This consisted of meat supplied from Mr. Currie's herd of cattle, two oxen being scarcely sufficient, and mush made from meal brought from the villages by the women. Very early in the morning one might see them coming with their baskets of meal, and in fact until the afternoon they continued to come."

After the feast was over, the people indulged in games, and the day was one long to be remembered both in its social and in its religious aspects.

East Central African Mission.

A SCHOOLHOUSE.—HOPEFUL CONVERTS.

MISS GILSON, writing from Mt. Silinda, January 5, gives two very cheering items. First, of the new schoolhouse at Mt. Silinda:—

"The building is of burned brick, sixteen by twenty-eight, with walk eight feet high. All the materials for the building, except a few nails and hinges, were obtained within a mile of the site. As yet there is only unbleached calico where the four glass windows should be; the floor is of earth, and the seats are split logs. It was estimated that it could be put up for about \$100; the whole cost, as reported by the committee, was \$106. The small expense at which the building was erected was only possible because most of the work of laying the bricks and putting on the roof was done by the missionaries. Mjadu, one of the Zulu evangelists, assisted in laying the bricks.

"Many are presenting themselves as candidates for church membership. Their examination was thorough, and on the whole very satisfactory. The clear grasp which many have of the fundamental doctrines of Christianity shows how carefully they have been instructed. Fear of punishment for sin was the motive which first influenced the majority; none of them doubt the personality of Satan. Two things were very gratifying—the honor given the work of the Holy Spirit and the feeling with most that they must make known the good news to others. It is

planned to organize the church next Sabbath."

THE CHURCH ORGANIZED.

At a later date, January 15, Mr. Wilder wrote:—

"Last Sabbath morning during a pouring rainstorm, but partially protected in our unfinished schoolhouse from the inclemency of the weather, the first church of Christ in Gazaland was formed, with sixteen members, all on the profession of their faith. Two days later we had to send away thirteen lads, because it was quite impossible to secure food for so many any longer.

"All of these lads were in school. Six of the number had just been admitted into the church, and are forthwith sent away to their heathen homes, 100 miles away. This might seem a rash thing to do had not these young converts been long tried, having suffered persecutions. One of our chief concerns still is to obtain food enough to eat, strange as it may seem. The locust plague and the severe drought, to say nothing of the rinderpest and the effects of the wars, have brought the country to a severe pass. Yet not once have the missionaries gone hungry, nor are they likely to do so. But some of the natives have died of starvation. The smallpox has abated, but this has been followed by dysentery, which has carried off many victims, and is still attacking the weak with fatal results. In addition to all this, the Prudential Committee have perplexed the mission beyond measure by not granting our estimates, already reduced to an almost unworkable basis.

"But in all this distress and discomfort we are filled with the profoundest gratitude because God has blessed the labors of his people so abundantly within the three short years. All of the missionaries and three Zulu helpers are impressed with the genuineness of the Christian character of the candidates. Collected here, to publicly profess the Saviour of the world, were a representative of the warlike Matebele, whose home lies some 300 miles to the west, lads from the mountains about us,

also young men from the Lowlands, 100 miles to the east, a Zulu helper's son from Natal, and children of the missionaries from America. What possibilities may there not be in such a company of young Christians! Let that good brother who at the meeting in Pittsfield pledged \$1,000, making it possible to begin this mission three years ago, see in this little church a reward for his faith, a return for his sacrifice; and let all who have given of their means and prayers to this mission thank God for his goodness. With the assistance of the missionaries the church raised over eleven dollars at its first contribution. It has elected a clerk and treasurer and two deacons, and is pledged to full self-support from the first. Their constitution reads, 'There shall be a shepherd who shall eat of the food of the flock.' Let each reader of this account pray for this company of young Christians."

Zulu Mission.

SPECIAL INTEREST. — BOYS' SCHOOL AT AMANZIMTOTE.

MRS. BRIDGMAN, of Umzumbe, now in her thirty-eighth year of service, has been residing for a time with her children at Amanzimtote, and has been laboring in the Boys' School at that station. Under date of February 1 she writes:—

"To be situated in the midst of sixty Zulu boys and young men, all under perfect discipline and control, and with very few exceptions eager for instruction, is an opportunity which any missionary might covet. The evident appreciation by the boys of my willingness to help them was to me a pleasant surprise, but was easily explained in view of the fact that, as a rule, all natives show a natural veneration and esteem towards aged missionaries. This I consider a strong argument in favor of missionaries 'investing' their last days, so often their best, in the field and among the people for whose uplifting they have labored so many years. Even when too feeble for active service, their very presence is a power for good which ought not

to be lost to the work. I always regret to hear of missionaries going to the homeland to 'spend the evening of their days.' Here in Natal I deem it more and more a privilege to grow old among this native people, and hope, if the Lord will, to have yet many years of influence among them.

"The work in the Adams School was rendered more delightful by a season of special religious interest, which occurred near the beginning of the term. The whole school was moved and every boy came out on the Lord's side. We could not know that there was really a change of heart with every one, but it was worth a great deal to have every boy committed on the right side, and to know that there was no one in the school whose secret influence was against the things of Christ. More than I can tell did I prize the privilege of personal acquaintance with each of those boys and the opportunity to lend a little influence in helping them on to lives of usefulness. There were sixty who had their home in Jubilee Hall, fifty-five of the number being Normal School boys."

CHEER AT UMZUMBE.

Mrs. Bridgman reports a recent visit to her old station, Umzumbe, where the most of her missionary life has been spent, and she writes:—

"I had many opportunities for meeting with the people, both in public and private, and for personal talks, and found much that was pleasing and encouraging. A very good state of feeling seems to prevail in the church, and the inquirers' class is large and well sustained. As far as I could learn, Mabuda continues faithful and

earnest in his work and commands the respect of church and people. I was greatly pleased by the improved condition of things among the young people, who are the most trying class to deal with on all the stations; and Umzumbe has been no exception in this respect for the last ten years. Sad indeed it is that some who have had the best opportunities in our schools should be leaders in wickedness. Of these some have now drifted away to other places, and some, I am most thankful to say, have turned from the service of Satan unto God, and to all appearances are new creatures in Christ.

"During the last term a very decided religious interest has been manifest among the children in station school. A large number came of their own accord into the inquirers' class and stood up to say that they had given themselves to Christ. Indeed there has come a wonderful and most delightful change over the attitude and appearance of all the Umzumbe young people. We no longer hear of parties and dances and night singing, but instead there is a spirit of quiet earnestness, regular and respectful attendance at religious meetings, and an evident desire to help and to be helped in the better way. Nearly all are in the inquirers' class, which is large and well sustained."

Mrs. Bridgman reports several interesting cases of persons who had been brought under Christian influences at Umzumbe and in the out-stations. In the kraals also there is much that gives joy and hope, and Mrs. Bridgman is looking forward to the time when she will be able to do itinerating work among the people at each out-station.

Notes from the Wide Field.

AFRICA.

UGANDA. — A remark of Bishop Tucker in the *Church Missionary Intelligencer* for March, though startling, seems to be borne out by the facts which he presents. He says that in Uganda "we are face to face with a work almost unparalleled in the history of the Christian Church." The facts upon which this statement is based have recently been collected on the spot by men who are actually engaged in the work. These are some of the facts: There are in the sixteen provinces of Uganda, from which the details are given, 57,380 "readers." A "reader" is not always a Christian, but he is one who

desires to read the Word of God for himself, and he is in the line of those who are studying Christian truth. Among these men are several of the great chiefs, who are devout Christians, some of them of long standing. There are thirty-three islands in the Victoria Nyanza, and on these islands there are no less than 6,395 "readers." The number of churches or reading houses is given as 321, having sittings for 49,751. These buildings are of all sizes, some of them having accommodations for only thirty, while the great cathedral on Namirembe Hill will accommodate 4,000 worshippers. Most of these houses are built of reeds, timber, and grass. They are said to be bright and airy, and in some instances beautiful, although they are not of a very permanent character. The average attendance on the Sundays is given as 25,300, while at the week-day meetings there are present 6,307.

These figures are certainly most significant. But more significant than these even is the table giving the number of teachers or preachers. There are two classes of these: first, those that have been recognized and formally set apart by the Church Council; and, second, those who are approved simply by the local governing body and the missionary in charge. The majority of these latter are not paid at all, and are simply honorary workers. Of the first class there are 192, and of the second class 533, making a total of 725. Some of these have no great education, but as a rule they are said to have a "thorough knowledge of the gospel in their heads and the love of God in their hearts." Of the total number of "readers" given above, it is found that over 20,000 have gone beyond the rudiments, and can read the gospels, and that they are engaged in the study of the Word of God. Bishop Tucker says: "The Baganda do not read as we at home, alas! too often do—a few verses in the morning, hurriedly read, and as soon forgotten, and the same again in the evening, and the book closed for the rest of the day. For hours they pore over their books, comparing Scripture with Scripture. The result is a knowledge of Scripture, certainly of the Gospels, far beyond that of the average professing Christian at home, and a change of life as significant as it is real. Men who once lived lives of debauchery, sin, and immorality have their fetters broken and go forth continually in the glorious liberty of the gospel of Christ. And this, not as the result of a mere gradual improvement from evil by the exercise of a strong will, but as by the finger touch of the Most High, who has raised them from being the slaves of Satan and the captives of vice, and set them on high, capable of living to His glory."

In March, 1896, there were not less than 2,500 communicants in the churches of Uganda. This story is most wonderful in view of the brevity of the time since the people were in absolute darkness, without a written language and under the entire dominion of Satan. When the central position of the mission is considered, and its relations to other sections of the great Continent, as well as the character of the Baganda, the words of Bishop Tucker are not too strong:—

"Now is the opportunity. Now is the crisis in the history, it may be not of Buganda merely, but of nations in Central Africa whose millions are as yet lying in darkness and the shadow of death, but who, through the grace and power of God and the instrumentality of the Baganda, may even in this generation be brought out of darkness into the marvelous light of the gospel of Christ."

THE SOUTH AFRICAN GENERAL MISSION.—This mission was formed in 1894 by a combination of the Cape General Mission and the Southeast Africa Evangelistic Mission. Rev. Andrew Murray, of Wellington, is the president, with an executive committee in South Africa and a council in London. It works on undenominational lines among the Europeans, natives, and Jews in South Africa. It has work not only in Cape Colony but in the Transkei, Pondoland, Basutoland, Swazieland, as well as at Johannesburg and other points. The organ of the mission is entitled *The South African Pioneer*,

an attractive monthly magazine which gives letters from the missionaries and many articles in the well-known spiritual vein in which the president of the society, Andrew Murray, always writes. The local representative in this part of the United States is Miss Anna W. Bumstead, 70 Mora Street, Mattapan, Mass.

MADAGASCAR.

THE London Missionary Society has felt constrained to make public a statement in reference to the effect of the French occupation of Madagascar. The society hesitates to accuse the French officials of want of good faith in declaring that religious liberty is to be enjoyed by the Malagasy, but the fact is they are not vigorously preventing the machinations of the French Jesuits, who seek to inspire the natives with a hatred of the English and to overthrow Protestant worship. The Christian converts hitherto have been connected largely with the London Missionary Society, and consequently they have been objects of attack. General Duchesne and also the Resident General recognize the loyalty of the Christians and have no complaint as to the conduct of the missionaries, but the Jesuits are zealously inciting the anti-British and anti-Protestant feeling. Protestant places of worship have been taken possession of by the Roman Catholics, and the French officers have not resisted. Two French missionaries, MM. Lauga and Kruger, of the Protestant Foreign Missionary Society of Paris, have denounced the tactics of their countrymen in Madagascar, and have made such representations to the French Minister of the Colonies as to lead him to send explicit instructions to the Resident General to prevent the transference of religious buildings. The statement put forth by the London Society gives details from a large number of sources as to the corruption and intimidation practised by the Jesuits in forcing the people to forsake their Protestant worship and give over their chapels to the Romanists. As an evidence of the good faith of the English missionaries, in conforming to the rule that the French language shall be taught in their schools, it may be stated that 200 of their teachers are being instructed in French three days each week. While there are many defections on the part of members of the Protestant churches, there is yet evidence that many Christian people will never consent to deny the faith.

JUBILEE OF THE CANADIAN PRESBYTERIAN MISSION.

IT was fifty years on the thirtieth of November last since Rev. John Geddie and wife sailed for the South Seas as the first foreign missionaries of the Presbyterian Church in Canada. The story of Dr. Geddie's remarkable work has been often told. It would seem that by his going he accomplished as much for the churches of his native land as he did for the people in the New Hebrides. When he returned to Canada after twenty years of service Dr. Geddie could bring no specimen of the idols of Aneityum, since no heathen remained on the island, and he found the churches of Canada having a very different attitude toward foreign missions from that which they sustained when he first went out. Sir William Dawson, the eminent scientist, who was an early friend of Dr. Geddie, in an article in the *Presbyterian Record*, describes graphically the opposition which arose at the time of the original proposal to open foreign missionary work. The scheme was denounced as chimerical, and Mr. Geddie was declared to be unsuited to the work. But with unfaltering courage Mr. Geddie pressed the cause of foreign missions, and he succeeded in arousing the churches both before he went and subsequently by the story of the marvelous success which attended his mission. To-day Geddie is recognized as one of the great names on the missionary roll, and the Canadian Presbyterian Church is fairly awake to its responsibilities in giving the gospel to the benighted. It has now, counting men and women, six missionaries in the New Hebrides, thirteen in Trinidad, one in Formosa, twenty in the province of Honan, China, and thirty-nine in India. Sir William Dawson bears emphatic testimony to the great influence of

foreign missionary work in elevating the Canadian churches to a higher plane of Christian living and activity. The history of these churches demonstrates the fact that there is nothing which will build up Christians and fill them with holy zeal like an effort to give the gospel to those who have it not. They gain their best spiritual inspiration, divine truth takes its deepest hold on the hearts of believers, when they strive to proclaim their truths at the ends of the earth.

Miscellany.

BIBLIOGRAPHICAL.

Rev. George Champion, Pioneer Missionary to the Zulus. Printed for private circulation.

This sketch of the brief service, from 1834 to 1839, of one of the founders of the Zulu Mission is of interest to all who have watched its growth. The character of Mr. Champion, as here seen, is a noble one. Brought up in luxury, the pride and joy of a wealthy grandfather, who gave him every advantage of education, he was early brought to an entire surrender to Christ as his King. This came about in a remarkable way. In a college vacation, while riding on horseback through a quiet wood road, he stopped at a brook to water his horse. As he did so, a stranger rode up from the opposite direction and stopped for the same purpose. After a few courteous words, the stranger spoke of "the water of life," and as the reply showed that young Champion was not a Christian, the other in a few earnest words urged the Saviour's invitation to "Come."

This was the means of the young man's conversion and of the entire consecration of his life to Christ. He often thought of the stranger, whose face he remembered perfectly, and said, "I shall know him in heaven." While in Africa the "Life of J. Brainerd Taylor" was sent him, and when his eye fell on the likeness of Taylor, he recognized the face of his unknown benefactor.

His decision to go to Africa came like a thunderbolt upon his grandfather, who offered him all his wealth if he would give it up; or he would pay the expenses of five to go as substitutes. No! he felt that the Lord called him. When this generous old man found that he could not turn his grandson from his purpose, he gave him \$60,000 to pay his expenses to

Africa and back, should he need to return. Ill-health did oblige him to return after four years of pioneer toil, and he died in 1841, at the age of thirty-one.

Let no one, therefore, say that this short life was a failure. It was one of the morning-stars which ushered in the day of gospel light in southern Africa. It was a foundation stone in the spiritual temple still rising there to heaven.

In 1889, fifty years after this early champion of the cross laid down his life, another brave man went out to British South Africa, and in 1895, after only six years' service, he also went home to receive his crown. His story is told in one of the best of recent biographies entitled:—

A Hero of the Dark Continent. Memoir of Dr. W. A. Scott, Church of Scotland Missionary at Blantyre. By W. H. Rankine. Messrs. Blackwood & Sons: Edinburgh and London.

The early training of Dr. Scott is as delightful reading as was that of his countrymen, Paton and Mackay. He had also the rollicking fun, the fine, strong frame, the superiority in athletic sports which have distinguished so many of the younger set of British missionaries, such as Bishop Hannington. Add to this the absolute devotion of his later student life to Christian service, and we have a remarkable combination of the qualities which would have fitted him for a long and most useful missionary life. "There is a secret in the ways of God."

After his college graduation young Scott was obliged to support himself through the remaining preparation for African service, to which he was now looking forward. He took the two courses of Theology and Medicine in the Edinburgh University at once.

"It is pretty hard work to do both at once and make your living besides," he wrote; "but I believe I am right in taking this course, so it has got to be done." He did it by four hours' daily of private tuition and by his skill as a draughtsman, although entirely self-taught in this latter direction. His work was much sought after in the execution of microscopic drawings in water colors for the illustration of surgical books. A friend declares that he earned £150 yearly and spent only £20 upon himself. He certainly spent as little as possible, for he was all the while actively engaged in varied work among the poor in the Edinburgh parish of Greenside. In the "Children's Church," the Sunday-school, and the Young Men's Guild he

found full scope for his artistic gifts, for his carefully trained tenor voice, and for brotherly love and self-denial.

But it is impossible in this notice to give a just idea of so remarkable a life. We hope at another time to draw from the rich stores of Dr. Scott's biography a fuller account, especially of his missionary work. He sailed for Africa in 1889, and established himself at Blantyre in the Shire Highlands. Blantyre is the centre of the Church of Scotland Mission and is "likely to become the capital of East Central Africa." Here, after six years of faithful labor, Dr. Scott died of malarial fever; an indescribable loss to the mission. "The best man," said a European resident, "who ever came to the Shire Highlands."

Missionary Concert Topics.

THE following are the topics suggested by the Co-operating Committees of the American Board for the remaining months of 1897:—

May.—Missionary Heroes. (Alternative topic, Foreign Missionaries.) *June.* Japan. *July.* Medical Missions. *August.* The Island World. *September.* Missionary Schools. *October.* India and Ceylon. *November.* Home Department—Annual Meeting. *December.* Work of Women's Boards.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the churches at home: that being imbued with the spirit of Jesus Christ they may respond to the call of Providence to enter open doors of opportunity for the evangelization of our own and other lands; that there may be an increase in the knowledge of missionary work, better methods of giving, a clearer conception of Christian stewardship, and more constant and believing prayer for the coming of God's kingdom. (See page 179.)

ARRIVALS AT STATIONS.

January —. At Jaffna, Ceylon, Miss Mary H. Irwin, M.D., and Miss Isabella H. Curr, M.D., to join the Ceylon Mission.

March 7. At Kōbe, Japan, Miss Emily M. Brown and Miss Gertrude M. Wilcox.

DEPARTURE.

April 1. From San Francisco, Miss Adelaide Doughaday, previously detained by illness from rejoining the Japan Mission.

DEATHS.

March 30. At Amherst, Mass., Mrs. Isabella H. Bliss, of the Western Turkey Mission.

March 31. At Rockton, Ill., Rev. I. Fayette Pettibone, D.D., of the Western Turkey Mission. (See page 172.)

Donations Received in March.

MAINE.			
Bucksport, Mrs. Edward Buck,	5 00	Kennebunk, Union Cong. ch.	41 43
Cumberland, Cong. ch.	30 00	North Edgecomb, Cong. ch.	4 11
Ellsworth, Cong. ch.	31 73	Norway, Miss S. A. Holt,	5 00
Farmington, 1st Cong. ch.	20 25	Portland, Pearl Spear and others,	200 00
Fort Fairfield, Cong. ch.	13 00	South Gardiner, Cong. ch.	9 00
Hampden, 1st Cong. ch.	6 00	Vinalhaven, Independent Church,	10 00
		York Corner, 1st Cong. ch.	2 25
		—, Friends,	12 00—389 77

Legacies.—Fryeburg, Mary F. Bradley, by Edward E. Hastings, Ex'r,

500 00

889 77

NEW HAMPSHIRE.

Alstead, Centre Cong. ch.	1 00
Amherst, "L. F. B.	150 00
Center Sandwich, Levi W. Stanton,	5 00
Charlestown, Cong. ch.	13 60
East Sullivan, Albert Davis,	8 00
Francestown, Cong. ch.	25 00
Keene, 1st Cong. ch.	50 00
Kingston, Cong. ch.	8 50
Lancaster, Memorial to Mrs. D. T. Timberlake,	23 00
Lisbon, Mrs. A. Betsey Taft, 5; Miss S. E. Merrill, 2,	7 00
Northwood Centre, Cong. ch.	15 10
Peterboro, Union Cong. ch.	10 10
Portsmouth, Helper,	10 00
Salisbury, Cong. ch.	2 00—328 30

Legacies.—Candia, Abraham Emerson, by M. F. Emerson, Ex'r, 100 00
Meredith, Lovey A. Lang, by John F. Beebe, Ex'r, 500 00—600 00

928 30

VERMONT.

Brattleboro, Central Cong. ch., m. c.	19 05
Clarendon, Cong. ch.	11 00
Enochsburg, Cong. ch.	23 00
Guildhall, Cong. ch.	2 00
Hardwick, Thank-offering,	10 00
Island Pond, Cong. ch.	11 00
Newport, 1st Cong. ch.	25 95
Pittsford, Friends,	10 00
St. Johnsbury, North Cong. ch., 25; Rev. C. F. Morse, 30,	55 00
Thetford, Friends,	1 82
West Brattleboro, Cong. ch.	25 00
Westminster West, Cong. ch.	17 00—210 82

Legacies.—Essex, Nathan Lathrop, by A. A. Slater, Adm'r, add'l, 5 00
215 82

MASSACHUSETTS.

Amherst, South Cong. ch., 12.42; Amherst College Alumni, toward salary Rev. E. Fairbank, 300,	312 42
Andover, Chapel Cong. ch., to const., with other dona., EDGAR BENJAMIN FRENCH and JANE BRODIE CARPENTER, H. M., 117; South Cong. ch., 41.47; West Cong. ch., 3.02,	161 49
Ayer, Lucretia A. Hall, for support of missionaries in Turkey,	5 00
Baldwinsville, Memorial Cong. ch.	22 52
Bedford, Cong. ch.	10 00
Belchertown, Mrs. G. B. Richardson,	1 00
Beverly, Dane-st. Cong. ch.	1 00
Billerica, Cong. ch.	25 02
Boston, Immanuel ch. (Roxbury), 256.92; Park-st. ch., 85.31; Mt. Vernon ch., A member, 50; Eliot ch. (Roxbury), 2.51; V. P. S. C. E. of ad ch. (Dorchester), toward support Dr. F. C. Wellman, 100; Mary A. Plummer (Charlestown), 50; Alice M. Hawes, 6; Extra-cent-a-day Band, Cong. House, for Wagolite School, 12,	662 34
Boxford, 1st Cong. ch.	36 38
Bradford, Mrs. Warren Ordway, to const. RICHMOND GROUT ROBERTS, H. M.	100 00
Buckland, Life Member,	2 00
Cambridge, North-ave. Cong. ch.	271 28
Cambridgeport, Pilgrim Cong. ch.	27 71
Charlton, Cong. ch.	20 23
Chester, Cong. ch.	1 85
Concord, Trinitarian Cong. ch.	23 13
Dedham, 1st Cong. ch.	3 25
Essex, Cong. ch.	24 25

Everett, Courtland-st. Cong. ch., 3; Mary Kent, 1,	4 00
Fitchburg, Lucy E. Rice, for support of missionaries in Turkey,	1 00
Florence, Cong. ch.	1 30
Great Barrington, James Bird,	5 00
Hadley, ad Cong. ch.	13 15
Harvard, Cong. ch.	27 00
Holbrook, Winthrop Cong. ch.	18 46
Holliston, Mrs. Burnap,	25 00
Holyoke, Friend, for support of missionaries in Turkey,	30 00
Hyde Park, 1st Cong. ch.	41 16
Ipawich, Linsbrook Cong. ch.	17 82
Lanesboro, William Robinson (of which 3.65 Extra-cent-a-day),	8 65
Lee, Cent-a-day,	2 00
Lenox, Cong. ch.	5 00
Leominster, Collected by Mrs. W. N. Howe for "Forward Movement,"	1 00
Longmeadow, Friends,	41 00
Lowell, High-st. Cong. ch.	180 62
Lynnfield Centre, Miss Wilkins,	2 50
Marshfield, 1st Cong. ch.	110 44
Methuen, 1st Parish,	63 99
Middleborough, Central Cong. ch.	3 55
Middleton, Cong. ch.	2 00
Milford, Cong. ch. (of which 1 for "Forward Movement"),	90 17
Monson, Cong. ch.	28 47
Newburyport, Annie Lewis,	40 00
Newton, Eliot Cong. ch. (of which 10 for "Forward Movement"), 260; Family Extra-cent-a-day Band, 10,	270 00
Newton Centre, 1st Cong. ch.	197 02
Northampton, 1st Y. P. S. C. E., for catechist, Madura,	23 00
Plympton, Cong. ch.	2 70
Raynham, 1st Cong. ch.	18 10
Rockport, 1st Cong. ch. (of which 5 from Z. A. Appleton),	11 15
Salem, Tabernacle Cong. ch.	73 95
Sharon, Cong. ch.	20 12
Shrewsbury, Cong. ch.	25 00
Somerville, Winter Hill Cong. ch., 23.43; Highland Cong. ch., 8.82,	32 25
Southfield, Cong. ch.	4 00
South Hadley, 1st Cong. ch.	24 00
Springfield, Olivet Cong. ch., 41.35; Park Cong. ch., 10; Swedish Cong. ch., 5.14; Emmanuel Cong. ch., 3.62,	60 11
Taunton, Union Cong. ch.	16 51
Wakefield, Cong. ch.	41 18
Westhampton, Cong. ch.	30 00
Wilmingon, "Forward Movement," Y. P. S. C. E., toward support, Rev. Dwight Goddard,	20 00
Worcester, Union Cong. ch. (of which 5.50 from Cent-a-day Band), 115.88; Y. P. S. C. E. of Hope Cong. ch., for native helper, Foochow, 12; Edwin T. Marble, 50; "Forward Movement," H. B. Lincoln, toward support Rev. H. N. Barnum, 25,	202 88—3,530 62

Legacies.—Boston, Anna Lee, less expenses, 950; Hannah Greenwood, less expenses, 805, 1,755 00
Merrimac, Sally Sargent (1st Cong. ch.), by D. Warren Gould, Ex'r, 735 00
Wrentham, Jemima Hawes, by Samuel Warner, Ex'r, add'l, less expenses, 140 00—2,650 00
6,189 62

RHODE ISLAND.

Central Falls, Cong. ch., Busy Bee Society (of which 15 for work in Armenia and 10 for work in India),	25 00
Providence, Beneficent Cong. ch.	167 88
Westerly, Pawcatuck Cong. ch.	8 75—201 63

CONNECTICUT.

Bethel, A friend,	5 00
Borrah, 1st Cong. ch.	2 00
Bridgeport, West End Cong. ch., 18.46; King's Highway Chapel, 3.78,	22 24
Broad Brook, Cong. ch.	8 84
East Canaan, Cong. ch.	5 41

Enfield, 1st Cong. ch., to const. Mrs. Frederick A. King, H. M.	75 00
Essex, Cong. ch.	8 78
Farmington, 1st Cong. ch. (of which 20 toward support Rev. Geo. P. Knapp)	50 00
Greenfield Hill, Cong. ch.	8 43
Hadlyme, Richard E. Hungerford,	30 00
Hartford, Windsor-ave. Cong. ch., 66.42; Park Cong. ch., 52.11; Asylum Hill Cong. ch., Two friends, 35,	183 53
Hebron, V. P. S. C. E., for "Forward Movement,"	25 00
Lebanon, 1st Cong. ch.	69 22
Litchfield, Friend of Missions,	14 00
Marlboro, Cong. ch.	2 25
Middlebury, Cong. ch.	33 38
Middletown, 1st Cong. ch.	12 79
Millington, Cong. ch.	1 00
New Haven, Davenport Cong. ch. (of which 13.41 for Mexico),	47 56
New London, 1st Church of Christ, to const. PLINY LEROY HARWOOD, H. M., 110.61; Friend, 25,	135 61
Newtown, Cong. ch.	6 50
North Greenway, V. P. S. C. E., toward support Rev. W. P. Elwood,	26 91
North Woodbury, Cong. ch. (of which 1 for "Forward Movement"),	47 08
Putnam, 2d Cong. ch.	47 25
Round Hill, Cong. ch.	5 00
Salem, Cong. ch.	33 00
Salisbury, Cong. ch., "Tithe-offering,"	12 00
Seymour, Cong. ch.	7 70
Somersville, Cong. ch.	7 70
South Glastonbury, Cong. ch. and Sab. sch.	7 26
Stamford, Cong. ch.	18 00
Thomaston, 1st Cong. ch.	9 73
Thompsonville, Catherine Kingsbury,	10 00
Waterbury, 1st Cong. ch., 76.91; 3d Cong. ch., 5.66,	82 57
West Avon, Cong. ch.	4 00
Windsor, Cong. ch.	5 00
Woodstock, 1st Cong. ch., 14.48; Swedish Cong. ch., 11.50,	25 98
—, County Conference Cong. Churches,	9 75
—, Friend,	100 00—1,179 77
Legacies. — Greenwich, Hannah C. Mead, 2,894.71; Almira Mead, 445.57;	
Lebanon, Emily C. McCall, by Chas. C. Loomis, Ex'r,	2,000 00
Rockville, Wells Symonds, by John Symonds,	100 00—5,440 28
	6,620 05

NEW YORK.

Albany, 1st Cong. ch.	35 00
Brooklyn, South Cong. ch., 120; New England Cong. ch., V. P. S. C. E., Extra-cent-a-day Band, for native preacher, India, 40,	170 00
De Ruyter, Cong. ch.	3 25
Fairport, A. M. Loomis,	10 00
Gloversville, Cong. ch.	93 40
Homer, Cong. ch.	5 00
Ithaca, 1st Cong. ch.	104 38
Jamesstown, 1st Cong. ch.	183 95
New York, "W. C. C.," 10; Eli Curtiss, 5; J. O. Niles, 5; "M. W. C.," 2,	22 00
Panama, D. D. Sweeney, for native preacher, Madura,	40 00
Parkville, Cong. ch.	8 70
Rensselaer Falls, Cong. ch.	5 00
Rome, Cong. ch.	36 55
Saratoga Springs, Cong. ch.	1 00
Union Falls, Francis E. Duncan,	3 33
Utica, Plymouth Cong. ch.	10 00
West Bloomfield, Thank-offering,	20 60
West Winfield, Cong. ch.	25 03—787 39
Woodlawn, 1st Cong. ch.	
Legacies. — Syracuse, Mrs. Emeline P. Skinner,	301 81
	1,089 20

NEW JERSEY.

Bound Brook, North N. J. Conference, "Ice Cream Collection,"	22 65
Jersey City, 1st Cong. ch.	25 87
Lawrenceville, Rev. Charles H. Willcox,	50 00
Newfield, A friend,	3 00
Plainfield, Cong. ch.	185 00
Trenton, Friend of Missions, for native preacher, East Turkey, 50; for catechist, Madura, 35; for Theol. student, Japan, 30; for Japanese preacher, 100, 215 00	
Upper Jay, Mrs. G. W. Smith,	2 00—503 52

PENNSYLVANIA.

Allegheny, 1st Cong. ch., 10.58;	
S. M. Y., 5,	13 58
Erie, Estate of M. W. T.	30 00
Lancaster, A friend,	2 00
Philadelphia, "Chelsea,"	20 00—67 58

VIRGINIA.

Herdon, Cong. ch.	3 10
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DISTRICT OF COLUMBIA.

Washington, Ralph Dunning,	30 00
Legacies. — Washington, Mrs. Margaret M. Rice, by Martha S. Pomeroy, Ex'r,	100 00
	130 00

FLORIDA.

Daytona, 1st Cong. ch.	31 56
De Land, "A. H.,"	11 50
Orange Park, Rev. T. S. Perry,	7 00
Ormond, Cong. ch., Woman's Miss. Soc.	3 00
Palm Springs, Cong. ch.	3 00
Sanford, Mrs. Moses Lyman,	10 00
West Longwood, Cong. ch.	5 00—71 06

MISSISSIPPI.

Moorhead, Collection,	2 00
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TENNESSEE.

Hudsonburg, Alice M. Jackson,	1 00
—, Friend,	10 00—11 00

INDIANA.

Fort Wayne, Plymouth Cong. ch. and Sab. sch.	35 00
Indianapolis, Mayflower Cong. ch.	37 00—72 00

KENTUCKY.

Corbin, Rev. C. W. Greene,	3 00
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MISSOURI.

De Soto, 1st Cong. ch.	12 90
Iberia, Cong. ch.	3 55
Neosho, 1st Cong. ch.	9 40
Old Orchard, Cong. ch.	7 30—33 15

OHIO.

Ashland, Cong. ch.	16 32
Ashabula, 1st Cong. ch. (of which 1.40 from Rev. M. W. Hissey),	24 14
Atwater, Cong. ch.	3 50
Berea, 1st Cong. ch., toward salary Rev. W. E. Fay,	1 00
Cleveland, Lakewood Cong. ch., 5;	
Horace Ford, 25,	30 00
Columbus, 1st Cong. ch., Rev. Washington Gladden, D.D.	10 00
Hudson, Cong. ch.	10 00
Lenox, Cong. ch.	4 80
Medina, Cong. ch.	192 20
North Ridgeville, Cong. ch., toward support of Rev. W. E. Fay,	3 80
Oberlin, Mrs. H. Vance, for work in Turkey, 19.25; Mrs. H. R. Chittenden, 5,	24 25

Paddy's Run, Cong. ch.	20 25
Richfield, 1st Cong. ch.	8 00
Saybrook, Cong. ch.	88 85
Steuenville, 1st Cong. ch.	2 75
Twinsburg, Cong. ch.	19 25—399 14

ILLINOIS.

Abingdon, Mrs. M. C. Harris,	12 50
Buda, Cong. ch.	60 24
Chicago, 1st Cong. ch., 74-95; New	
England Cong. ch., 37-73; South	
Cong. ch., 20; Foreign Miss'y	
Rally, 45-64,	175 32
Galesburg, Central Cong. ch.	85 00
Hinsdale, Cong. ch.	9 40
Hoopeston, Cong. ch.	6 00
Jacksonville, Cong. ch.	5 00
Lawn Ridge, Friend,	5 00
Marseilles, Dr. R. S. Baughman,	51 00
Morris, Cong. ch.	3 75
Peoria, 1st Cong. ch., 76-99; Plymouth	
Cong. ch., 4-45,	80 34
Princeton, Cong. ch., 40-97; Friend,	
S,	45 07
Rock Falls, Cong. ch.	26 34
Sterling, Cong. ch.	37 18
Sycamore, Cong. ch.	73 59
Toulon, Cong. ch.	24 20
Wilmette, Cong. ch.	32 60
Winnebago, Cong. ch.	12 70
Wyoming, Rev. William Walters,	5 00—773 23
<i>Legacies.</i> —Buda, J. F. Hyde, by H.	
T. Lay, Trustee, add'l,	5 66
Rockford, Horatio Stone, by Chan-	
dler Starr, Ex'r,	2000 00—2,006 66
	2,779 89

MICHIGAN.

Adrian, Ellen C. Shaw,	5 00
Detroit, Brewster Cong. ch.	22 25
Owosso, Mrs. Julia F. Shurts, in	
memory of Rev. D. W. Shurts,	6 00
Port Huron, 1st Cong. ch.	87 50
Romeo, Mrs. E. B. Rawles for Armenia,	5 00
South Frankfort, A friend,	3 00
Whittaker, Cong. ch.	1 50—130 25

WISCONSIN.

Apollonia, Rev. Mark W. Williams,	5 60
Elroy, Cong. ch.	4 25
Iron River, Cong. ch.	6 10
Ithaca, Cong. ch.	5 35
Manning, 1st Cong. ch.	1 50
Monroe, L. G. Lathrop (which soc.	
for India, and 1.25 for Armenia),	1 75
Neptune, Cong. ch.	2 32
Pewaukee, Cong. ch.	10 00
Pittsville, 1st Cong. ch.	1 75
Spring Green, Ladies' Miss. Soc.	3 66—41 68
<i>Legacies.</i> —Milwaukee, Edward D.	
Holton, by O. W. Robertson, W.	
E. Story, and L. C. Holton, Exec.,	
add'l,	50 00
	91 68

IOWA.

Algona, A. Zahlsen,	10 00
Anamosa, Cong. ch.	3 40
Baxter, Cong. ch.	5 00
Davenport, Edwards Cong. ch.	61 00
Eldon, Cong. ch.	3 32
Fairfax, Cong. ch.	4 00
Hampton, 1st Cong. ch.	12 00
Independence, Cong. ch.	17 39
Keokuk, Mrs. Mary L. Day, for	
evangelistic work in Armenia,	5 00
Manchester, 1st Cong. ch., 34-49;	
Arabella Bailey for missionaries in	
India, 1,	35 49
Mitchell, Mrs. A. W. McNeel,	1 00
Victor, Cong. ch.	13 49—171 05

MINNESOTA.

Ada, Cong. ch.	16 38
Anoka, Cong. ch.	5 25
Benson, Pilgrim Cong. ch.	3 68
Crookston, 1st Cong. ch.	6 40
Fertile, Cong. ch.	2 85
Hamilton, Cong. ch.	4 60
Minneapolis, Friend, 100; Rodolmer,	
1,	101 00
Robbinsdale, Cong. ch.	10 00
South Park, Cong. ch.	6 13
Springfield, Friends, Thank-offering,	5 00—161 49

KANSAS.

Alton, Cong. ch.	7 36
Leavenworth, 1st Cong. ch.	30 00
Wabunsee, 1st Ch. of Christ,	3 30—40 66

NEBRASKA.

Dustin, Cong. ch.	75
Havelock, Rev. Samuel Wood and	
family,	2 50
Leigh, Cong. ch.	10 01
Norfolk, 2d Cong. ch.	2 75
Richmond, Cong. ch.	1 20
Sutton, Cong. ch., Mrs. Martha F.	
Jackson,	5 00—22 27

CALIFORNIA.

Alameda, Cong. ch.	60 52
Compton, Cong. ch.	5 00
Fruitvale, Cong. ch.	10 00
La Mesa, Cong. ch.	2 50
Lincoln, Cong. ch., for Armenia,	4 00
Ontario, Cong. ch.	50 00
Pomona, Pilgrim ch.	90 75
Redlands, Lagonia Terrace ch.	40 00
San Diego, 2d Cong. ch., 2; S. P.	
Jones, 5,	7 00
San Francisco, Plymouth Cong. ch.,	
16-25; Rev. Martin Luther Berger,	
D.D., 10,	26 25
Santa Barbara, Cong. ch.	86 35
Santa Clara, "Ex-missionary,"	5 00
—, A friend,	100 00—487 37
<i>Legacies.</i> —San Diego, Miss Sarah	
E. Dowd, by Miss E. E. Dickin-	
son, Ex'r,	500 00
	987 37

OREGON.

Beaver Creek, Peters Evan. Cong.	
ch., 6-10; Father Grossmuller, 5,	11 10
Huntington, Church, by Rev. David	
Seppert,	1 50—12 60

WASHINGTON.

Edmonds, 1st Cong. ch.	2 14
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NORTH DAKOTA.

St. John, Cong. ch.	4 00
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SOUTH DAKOTA.

Clark, Cong. ch.	3 77
Mound City, Johannes Ger. Cong. ch.	10 00
Rapid City, Cong. ch., for work in	
Africa,	6 26
South Shore, Cong. ch.	6 00—26 03

MONTANA.

South Butte, Alice L. Crossman,	3 00
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UTAH.

Park City, 1st Cong. ch.	54 45
Salt Lake City, Phillips Cong. ch.	12 40—66 85

DOMINION OF CANADA.

PROVINCE OF MANITOBA.

Wood Bay, Rev. John McKinnon,	3 80
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PROVINCE OF ONTARIO.

Maxville, James P. Munro,	1 00
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From the CANADA CONGREGATIONAL FOREIGN
MISSIONARY SOCIETY.

Rev. W. T. Gunna, Montreal,

Treasurer.

299 29

FOREIGN LANDS AND MISSIONARY
STATIONS.

AFRICA.—Wellington, Miss A. M.

Wells,

30 00

BULGARIA.—W. W.

15 00

ITALY.—Florence, Friend,

50 00

TURKEY, SALONICA.—Through Rev.

J. Henry House, for work in China,

3 56—88 56

FROM JAFFNA MEDICAL MISSION ENDOW-
MENT.

For expenses of S. F. Green Dispensary in 1896, 338.93, less 150, acknowledged in Donations in June, 1896,

188 93

For salary and other expenses of Dr. and Mrs. T. B. Scott to December 31, 1897 (of which 343.74 from *General Fund*),

680 93—869 86

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For several missions in part,

11,089 43

From WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

5,300 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bath, Cong. Sab. sch., 100; Cape Elizabeth, South Y. P. S. C. E., 1; Cumberland, Cong. Sab. sch., 20; Island Falls, Y. P. S. C. E., for India, 33.

154 00

NEW HAMPSHIRE.—Colebrook, V. P. S. C. E., 5; East Concord, V. P. S. C. E., 11; Keene, Second Cong. Sab. sch., 18.50; Northwood Centre, Cong. Sab. sch., 1, and Y. P. S. C. E., 1.

36 50

VERMONT.—Jericho Centre, Sab. sch., Pri. class, 2.72; Pittsford, Sab. sch., Pri. class, 50; Springfield, V. P. S. C. E., 5.

8 22

MASSACHUSETTS.—Amherst, South Y. P. S. C. E., 10; Barre, Cong. Sab. sch., 33.78; Gloucester, Trinity Y. P. S. C. E., 2; Lynnfield Centre, Y. P. S. C. E., 5; New Bedford, Trinitarian Bible School, 23.43; Newton, North Y. P. S. C. E., 1.34; Plympton, Y. P. S. C. E., 2.75; Springfield, Memorial Y. P. S. C. E., 50; Sturbridge, 1st Y. P. S. C. E., 1.37; Uxbridge, Y. P. S. C. E., for Turkey, 18; Worcester, Immanuel Sab. sch., 20.16.

148 83

RHODE ISLAND.—Woonsocket, Y. P. S. C. E.

3 50

CONNECTICUT.—Darien, Y. P. S. C. E., for India, 2.50; Hartford, Wethersfield-ave. Cong. Sab. sch., 10.80; Norfolk, Y. P. S. C. E., 18; Salisbury, Cong. Sab. sch., for work in China, 2.57; Somersville, Y. P. S. C. E., 11.50; South Manchester, Cong. Sab. sch., 10.48.

56 00

NEW YORK.—New York, Broadway Tabernacle Sab. sch., 61.50; Riga, Y. P. S. C. E., for Japan, 10; Woodhaven, Cong. Sab. sch., 3.62.

73 21

NEW JERSEY.—Woodbridge, Y. P. S. C. E.

10 00

TENNESSEE.—Knoxville, Pilgrim Y. P. S. C. E.

30 00

MISSOURI.—Old Orchard, Cong. Sab. sch.

1 30

OHIO.—Tallmadge, Cong. Sab. sch.

23 63

ILLINOIS.—Chicago, Porter Mem. Y. P. S. C. E., 7; Oak Park, Second Cong. Sab. sch., 27.85; Sterling, Cong. Sab. sch., 2.08; Toulon, Cong. Sab. sch., 10.80; Wayne, Y. P. S. C. E., 5; Yorkville, Y. P. S. C. E., 5.

58 63

IOWA.—Anamosa, Cong. Sab. sch., 4.36; Eldon, Y. P. S. C. E., 1; Newell, Cong. Sab. sch., 4.37; Rapid City, Y. P. S. C. E., 16; Victor, Y. P. S. C. E., 3.10.

28 83

INDIANA.—Fort Wayne, Plymouth Y. P. S. C. E., 5; Whiting, Plymouth Y. P. S. C. E., 2.

7 00

WISCONSIN.—Racine, Welsh Cong. Sab., Class 11.

1 00

MICHIGAN.—Grand Rapids, Smith Memo. Y. P. S. C. E., 6.50; Rapid River, Y. P. S. C. E., 1.05.

7 55

MINNESOTA.—Austin, 1st Cong. Sab. sch., 10.50; Medford, Cong. Sab. sch. and Y. P. S. C. E., 9.30.

19 79

NEBRASKA.—Leigh, Cong. Sab. sch., 1.75, and Y. P. S. C. E., 80c.

2 52

KANSAS.—Alma, Jun. C. E. S., 3; Dover, Y. P. S. C. E., 9.65; Wakefield, Cong. Sab. sch., 6.

18 65

OREGON.—Portland, 1st Y. P. S. C. E., for India,

5 00

NORTH DAKOTA.—Dwight, Y. P. S. C. E.

3 00

SOUTH DAKOTA.—Rapid City, Y. P. S. C. E., for work in Africa,

1 00

690 76

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Manchester, 1st Cong. Sab. sch.

16 37

NEW YORK.—Brooklyn, Puritan Cong. Sab. sch., 21; Buffalo, 1st Cong. ch., toward support Mrs. M. E. Logan and to const., with other dona., WILLIAM H. CROSBY, WILLIAM C. KRUSE, HARRY A. PLUMLEY, and Mrs. CHARLES BOARDMAN, H. M., 20.

41 00

57 37

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS.—Aurora, 1st Cong. Y. P. S. C. E., 5; Canton, Y. P. S. C. E., 10; Champaign, do., 3; Chillicothe, do., 2; Chicago, South Cong. Y. P. S. C. E., 10; Decatur, Y. P. S. C. E., for Larkin fund, 5; De Long, Y. P. S. C. E., 5.67; Mattoon, do., 2.50; Maywood, do., 10; Mendon, do., 10; Providence, Jun. C. E. S., 3; Rockford, 1st Cong. Y. P. S. C. E., 3; Rockfeller, Y. P. S. C. E., 3; Sherrard, do., 2.30; Sonoma, do., 4.88; South Chicago, 1st Cong. Y. P. S. C. E., for Larkin fund, 5; Waukegan, Y. P. S. C. E., 3; Wheaton, College Y. P. S. C. E., 2; Wyanet, Y. P. S. C. E., 3.45.

97 80

MICHIGAN.—Lake Odessa, Y. P. S. C. E., 5; Vicksburg, Y. P. S. C. E., for Lee fund, 10.

15 00

IOWA.—Des Moines, Pilgrim Y. P. S. C. E., for White fund,

1 00

WISCONSIN.—Hartford, Y. P. S. C. E., for Olds fund, 10; Nekoosa, Y. P. S. C. E., for do., 1.62.

11 62

KANSAS.—Arkansas City, Y. P. S. C. E.

6 43

MISSOURI.—Kansas City, 1st Cong. Y. P. S. C. E., for Bates fund,

6 25

138 10

ADDITIONAL DONATIONS FOR SPECIAL
OBJECTS.

MAINE.—Bath, Friend, for native agency, India,

25 00

VERMONT.—St. Johnsbury, Friend, for native agency, India,

1 00

MASSACHUSETTS.—Auburndale, Jun. C. E. S., for work, care of Mrs. E. S. Hume, 4.50; do., Friend, for native agency, India,

1; Boston, H. L. and G. D. Constantine, for Greek Alliance, 15; Cong. ch., Brighton, for Zornitza, 10; Mrs. A. W. Tufts, for mill, 10; Chelsea, Through Miss E. M. Stone, for Zornitza, 134.05; do., Friend, for native agency in India, 5; Dedham, 1st Cong. ch., for work, care Miss E. M. Stone, 18; Lawrence, United Cong. ch., for use of

Rev. E. S. Ellis, 24; Longmeadow, Cong. Sab. sch., for use of Rev. Geo. C. Reynolds, 55.41; Natick, 1st Cong. ch., for work, care Rev. W. H. Gulick, 50, and for work, care Rev. W. P. Elwood, 50; Newton Highlands, Y. P. S. C. E., for Bible-reader, care Mrs. R. Winsor, 6; Norwich, Friend, for work, care Rev. E. S. Hume, 30; Rockland, Friends, for relief of native agency in India, 2; Salem, Crombie-st. Chinese Sab. sch., for work, care Rev. C. R. Hager, 10; Somerville, Franklin-st. Cong. Sab. sch., for pupil, No. China, 15; Springfield, Mrs. Charles Merriam, for hospital work, care Dr. Caroline Hamilton, 10.63; Ward Hill, H. P. Waldo, for relief of native agency, India, 1.50; Winthrop, Union Cong. ch., for school, care Rev. E. Fairbank, 31; Woburn, Friends, for native agency, Cesarea, 50; Worcester, Dr. Berry's Class, Plymouth Sab. sch., for work, care Rev. D. W. Learned, 6; do, Members of Plymouth ch., for relief of native agency, India, 30; do, Rev. S. A. Harlow, for relief of native agency, India, 5; —, Friends, for work, care Miss F. E. Burrage, 7.

CONNECTICUT. — Branford, Cong. Sab. sch., for native agencies, India, 32.10; Ellington, Friend, for native agencies, India, 5; Farmington, 1st Cong. ch., for student Anatolia College, 30; Griswold, Mrs. F. E. Allen, for native helpers, Turkey, 5; Middle Haddam, for pupil, Ahmednagar, 28; Monroe, Cong. ch., for native agency, India, 10; New Haven, Y. P. S. C. E. of Centre ch., for work, care Rev. E. S. Hume, 3.10; do, Mrs. A. A. Leonard, for native helpers, Marsovan, 20; Newington, Y. P. S. C. E., for native agencies, India, 7.84; New London, Friend, for native agency, India, 7.50; do, Sab. sch. of 1st Church of Christ, Mary G. Brainerd, for work, care Rev. C. A. Nelson, 2.50; do, 1st Church of Christ, A member, for use of Mrs. E. S. Hume, 5; Shelton, Cong. ch., for work, care Rev. W. L. Beard, 42.33; So. Windsor, Y. P. S. C. E., for work, care Rev. Geo. C. Reynolds, 20; Westbrook, Cong. Sab. sch., for school, Yoncat, 30; —, A friend of the needy, for work, care Rev. C. Harding, 50.

RHODE ISLAND. — Providence, Beneficent Chinese Sab. sch., for use of Rev. C. R. Hager,

NEW YORK. — Cortland, 1st Cong. Y. P. S. C. E., for native agency, India, 35; New York, Friends by Mary and Margaret W. Leitch, for work, care Rev. James Smith, 150; do, Broadway Tabernacle Sab. sch., for native helper, care Rev. C. R. Hager, 58.36; do, Friends, for High School, Bombay, 37; Northfield, W. M. Hoyt, for native agency, India, 2; Turin, "Inasmuch," for native agency, India, 5.

NEW JERSEY. — Bloomfield, Rev. W. S. Dodd, for pupils, care Rev. H. K. Wingate, 138; Glen Ridge, Cong. ch., T. M. Nevius, for Bible-reader, Madura, 10; Westfield, Cong. ch., J. L. Clayton, for native preacher, Madura, 15.

PENNSYLVANIA. — Athens, Tracy Band, for use of Mrs. C. C. Tracy, 11.50; Germantown, John P. Hubbard, for native agency, India, 10.

DISTRICT OF COLUMBIA. — Washington, 1st Cong. ch., Relief Sewing Circle, for pupil, Sholapur, 12, and 1st Cong. ch., Miss Warner, for tract work, Satara, 1.

TENNESSEE. — —, Friend, for native agency, India,

OHIO. — Ashtland, Friends, for use of Mrs. Geo. L. Williams, 7.04; Cincinnati, Miss L. T. Hathaway, for work, care Miss B. B. Noyes, 10; Oberlin, Students Oberlin College, for Anatolia College, 150; do, New Oberlin, Y. P. S. C. E., for native agency, India, 5; do, Mrs. George Clark, 100, and Mrs. L. G. B. Hills, 200, both for school-room, care Mrs. J. L. Coffing,

ILLINOIS. — Elgin, 1st Cong. Sab. sch., for work, care Rev. I. J. Atwood, 10; Evans-ton, Friend, for work, care Rev. S. C. Bartlett, 1; Providence, Jun. C. E. S., for work, care Mrs. C. A. Nelson, 2; Woodburn, Mrs. Susan Tompkins, for relief of native agency, India, 2, 15 00

KANSAS. — Leavenworth, 1st Cong. ch., for native agency, India, 5 00

IOWA. — Blairtown, Mrs. J. H. French, for native agency, India, 10; Grinnell, Friends in Iowa College, for Anatolia College, 40; Osceola, Jennie M. Baird, for native agency, India, 3.50, 53 50

MICHIGAN. — Fort Huron, 1st Cong. Y. P. S. C. E., for student Anatolia College, 10 00

WISCONSIN. — Fontana, Y. P. S. C. E., for work, care Rev. and Mrs. W. L. Curtis, 8; New London, Cong. ch., for work, care Miss A. L. Millard, 24.17; West Superior, Jun. C. E. S. of Hope Cong. ch., for work, care Miss C. A. Nason, 2, 34 17

MINNESOTA. — Minneapolis, Mrs. Willis A. James, for work, care Rev. L. F. Peet, 10; do, Mrs. J. W. Gordon, for do, 10, 20 00

MISSOURI. — La Belle, H. B. Yacoubi, for Albustan ch. and sch., 25, and for work, care Rev. A. Fuller, 7, 32 00

CALIFORNIA. — Berkeley, 1st Cong. Sab. sch., for native agency, India, 2.50; Oakland, Enoch E. Chakurian, for work, care Rev. J. C. Martin, 15; Red Bluff, Mrs. H. S. Bickford, for native agency, West Turkey and India, 2, 19 50

SOUTH DAKOTA. — Mission Hill, Cong. ch., for pupil, Ahmednagar, 6 00

WASHINGTON. — Pullman, Cong. ch., Golden Rule soc., for native agency, India, 7 00

CANADA. — Montreal, Mr. Carter's Sab. sch. class, Emmanuel ch., or boys, care Rev. T. W. Woodside, 2 15

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. W. T. Guinn, Montreal,
Treasurer.

For use of Rev. W. T. Currie, 60 00
For use of Rev. James Smith, 65 71—125 71
SCOTLAND. — Edinburgh, Lend-a-hand Fund, G. C. Maclean, for work, care Rev. R. C. Hastings, £25, 121 63

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,
Treasurer.

For work, care Miss M. M. Webster, 2 00
For pupil, care Miss F. C. Gage, 1 50—18 50

FROM CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal, Canada,
Treasurer.

For use of Rev. W. T. Currie, 10 00
For school, care Mrs. W. T. Currie, 7 70—17 70
2,369 92
Donations received in March, 30,603 96
Legacies " " " 12,162 75
42,766 71

Total from September 1, 1896, to March 31, 1897: Donations, \$246,073.56; Legacies, \$40,510.20=\$286,583.76.

FOR YOUNG PEOPLE.

SOME ZULU KRAAL GIRLS.

BY REV. FREDERICK R. BUNKER, OF AMANZIMTOTE, NATAL.

LET me introduce to you one of the girls who has come from a Zulu kraal. Her name is Senaye. See how tastefully and modestly she is dressed. Notice how bright and pretty she is as she greets us. And she is as good as she is pretty. She came when a little girl to Mrs. Ireland, a runaway from a heathen home. Her people were terribly angry when they came to take her back home. She refused to go with them and was for many years with Mrs. Ireland, a true,

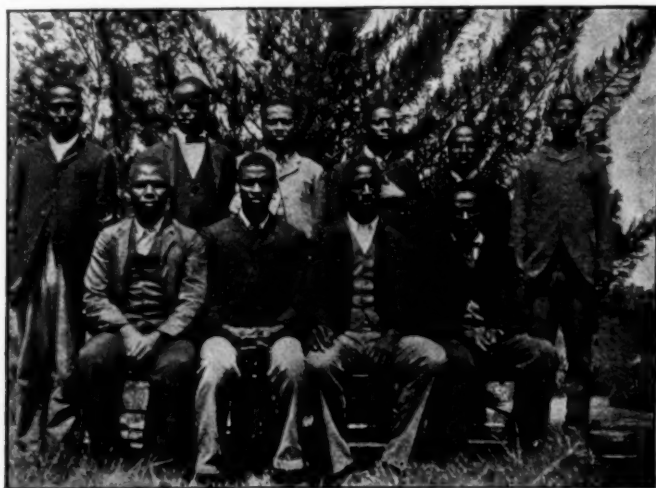


MRS. IRELAND'S KRAAL GIRLS AT AMANZIMTOTE.

consistent Christian girl of great promise. She is now working in Durban, a member of the church, and leading a good life. I went with Mr. Ransom to her old home a short time since. A woman had just died a Christian death in the kraal and had requested to be buried in a Christian way. We saw a number of dressed men and girls there. I asked who they were and found them to be people who had been led by Senaye's influence to give up heathenism and become Christians. Her brother is an earnest Christian man. Several girls from that kraal are now in school here, with the consent of their friends, and when

the gospel was preached that day it was listened to with great respect by all. Yet but a short time since all these people hated the missionaries, and it was not safe to let Senaye go home lest she should suffer violence or be stolen away by her people. Since we came to Africa in 1891 she began to go there and read the Bible to them and pray with them, and this is the result.

Now see this group of men coming up to a schoolhouse. From a fashionable point of view they are a disreputable crowd. Slouch hats, ragged coats, trousers too long or too short, and barefooted. Some are well dressed, but all evidently poor. Who are they? Station preachers; men who work all the week and go out to preach on Sunday. They are a great power among their own people. They have come to the missionary to get some instruction for their talks to the people. They tell me that though some of them have lived many years on the station they have never seen so many turning to the Lord from



THE THEOLOGICAL STUDENTS AT AMANZIMTOTE.

among the heathen as at present. They say that it is the work of no missionary or preacher, but the Holy Spirit seems to have gone before the preachers and made the people anxious to hear the truth.

About three years ago Mrs. Ireland went home from church one Sunday and found two little kraal girls on her veranda waiting for her. She asked what they wanted, and they said that they had heard from Senaye, of whom I have written above, that there was a day of reckoning for their sins, and they had come to learn how to get ready for it.

They were taken in and clothed, and as usual the parents came the next day to take them home. It is the custom of the missionaries, in which they are sustained by the English law, to protect any girls who run away from polygamous marriage from the personal violence of their pursuers. We give the parents or friends full liberty to persuade the girls to return, and if they consent, put no

obstacle in their way to return. Many of them do return home. But if they insist on staying we protect them in our houses. These two little girls refused to go, and the parents spent hours in trying to get them to go, but in vain. The parents were fearfully angry. The little things, not realizing the protection of the Englishman's "castle," and thinking that they would be safer hiding in the bushes, ran out of the door when the missionaries did not see them, and ran for the bushes. Their people spied them and gave chase, capturing one and taking her home. The other escaped and returned under cover of night.

A few days after she was working in the garden when Mrs. Ransom saw a man spring out of the bushes and drag her off. Mr. Ransom sprang on his horse and gave chase. The man proved to be her father. He made his escape with her across the river and hid in a deep bushy ravine into which Mr. Ransom could not go with his horse. Some station men then came up and pretty soon the man came out holding in one hand the girl, from whom he in rage had stripped her clothes, and brandishing his sticks in the other hand. The men made feints to attack him, and in his confusion he let the girl slip from his grasp, when two men caught her and ran with her, while Mr. Ransom kept in front of the man, hindering him in his pursuit. He was wild with rage, fairly foaming at the mouth. The girl was taken to the house, and after a time the father appeared again asking for her. He was permitted to do all he could to persuade her to go with him, but she refused. He raged and cried and pleaded in turn, but she would not yield. He then went home and she remained here for some time and then was sent to Umzumbe. She has developed finely, and is a true Christian.

Last vacation she was permitted to go home, with her father's promise that she should return to school. When the time came he refused to let her go, but she escaped, and though he lay in wait for her on the road she reached the school. This vacation we were afraid to let her go home, and she stayed here with us for a time in the absence of Mr. and Mrs. Ransom, who have charge of her. We soon learned to love her. When the other girls from Umzumbe reached home, and Umkamambedu did not appear, her father was very angry and came here to learn the reason. We told him that we were afraid that he would not let her go to school again; that he broke his promise before, and we did not trust him now. He was angry, but promised very earnestly that he would let her return. She believed him and wanted to go, so that we consented, and she went off with him, expecting to come back in three days. She told the girls that she wanted to go to tell her people about Jesus. She had been very active in teaching the girls in the school here to recite verses in the Bible. The time came for her return and she did not come. We feared that she was detained. In the afternoon a woman came to tell us that the girl had got within a half mile of the station when her father caught her and took her back home, beating her all the way. This morning her story was told in the prayer-meeting, and the people prayed very earnestly for her deliverance. But we all felt that she would be so carefully watched that she would not get away for some time at least. She is coming to an age when her father will be making arrangements to sell her, and he would take extra precaution to keep her. What was our surprise this afternoon when she came safely to the station!

Her story is this. When she reached home all the people began to try to get

her to take off her clothes and put on heathen dress. They gave her no peace until she saw that they did not intend that she should come back. So when the time came for her to return, she ran away and nearly reached here when her father caught her. He beat her all the way back. He would say, "Do you love Jesus?" and she would say, "Yes," and he would beat her. Again the same question and answer, and the beating was repeated many times before they reached home. When they reached home they tore off her clothes and made her drink large quantities of water to make her vomit. The reason for this drinking of water was to make her "throw up Jesus from her heart." It is a common custom for them, when any one has stolen food, for all of them to drink water until the thief is revealed. They thought they would try to dislodge the thief who had stolen Umkamambedu's heart. They may have thought that they had accomplished their purpose and did not watch as carefully as they would



THE KRAAL GIRLS' HOME AT AMANZIMTOTE.

otherwise, or she may have deceived them about her intentions. But having gone to the spring for water she took the opportunity and fled. The alarm was given and her father followed her. He had almost overtaken her when she stumbled and fell. She crawled from the path out into the tall grass and bushes, and he went running by without observing her, though she was not two paces from him. When he had passed she got up and followed him and reached here safely. He is probably lying in the bushes near here now, hoping to intercept her. Poor child! she was trembling and crying when she arrived. We took her into the house after she had been clothed in the Girls' School, and the smiles broke out over her face, and she looked a real victor after a hard-fought battle.

Will you not pray that God will throw his protection about these poor children and bring deliverance to oppressed womanhood in this land? Such cases are always on hand with us.